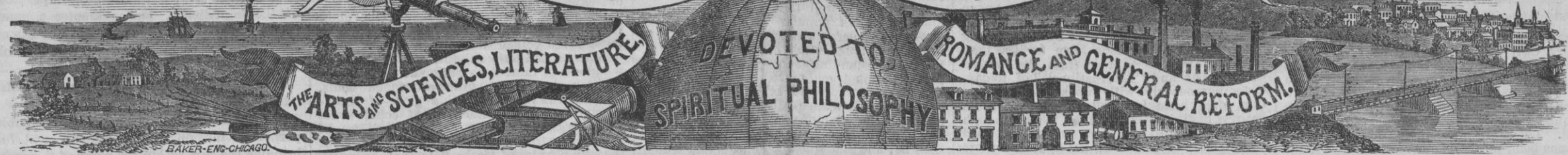


RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

{S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.}

CHICAGO, NOVEMBER 1, 1873.

{\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES EIGHT CENTS.}

NO. 7.

"IT IS COMMON."

BY GRACE H. HERR.

So are the stars and the arching skies,
So are the smiles in the children's eyes;
Common the life-giving breath of the spring,
So are the songs which the wild birds sing,—
Blessed be God, they are common.

Common the grass in its glowing green,
So is the water's glistening sheen;
Common the springs of love and mirth,
So are the holiest gifts of earth.

Common the fragrance of rosy June,
So is the generous harvest moon,
So are the towering, mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the fall;
So is the sun, which is over all;
Common the rain, with its pattering feet—
So is the bread which we daily eat;—
Blessed be God, it is common!

So is the sea in his wild unrest—
Kissing forever the earth's brown breast!
So is the voice of undying prayer,
Evermore piercing the ambient air!

So, unto all, are the "promises" given;
So, unto all, is the hope of heaven;
Common the rest from the weary strife—
So is the life which is after-life!
Blessed be God, it is common!

SPIRITUALISM AND ITS PHENOMENA.

Compiled from various sources, by Dr. T. F. Talmage, for the Religio-Philosophical Journal.

BRO. JONES:—That spirits do "haunt" houses, and therein perform feats that are not at all times agreeable to those attending to business on this mundane sphere, is evident, and I this week present to your readers, the following remarkable account, which will be read with intense interest by those who are investigating spiritual phenomena. I first present in my compilation, the letter of H. R. Leonard, who writes under the head of

PHYSICAL MANIFESTATIONS IN ST. CROIX CO., WISCONSIN.

Thinking a few facts in relation to the so-called "haunted house" in St. Croix Co., would be of interest to your readers, I make a hasty sketch of what I personally know is daily occurring at the house of Mr. Lynch, in the town of Cady, St. Croix Co., Wis. To make it as short as possible, I clip the following statement from the Dunn County News, which is substantially as related to me by Mr. Lynch and numerous neighbors and others who have witnessed the phenomenon.

I am traveling in this part of the State, and as business called me through that neighborhood, I concluded to stay over night and investigate. I found there five other persons on the same mission, two young men by name Williams and Cummings of Rider Falls, and an old gentleman with his wife and daughter from near San Claire. As usual nothing occurred during the night, nor till after breakfast did anything unusual transpire, and we all began to fear that we should have to leave without seeing any manifestations.

The boy George appears to have established a reputation for rare clairvoyant powers, as he readily finds lost articles. To test this power, Mr. Cummings hid his pen-knife behind the fragments of a broken mirror which was suspended from the wall, while none of the family were present. He then called in George and told him if he would find the knife he might have it. The boy stood a little while as if in deep study, and then started for the mirror. Mr. Cummings tried to persuade him that it was not there, but the boy clung to the idea that it was. So stepping up into a chair he immediately began examining the mirror. The mother, not knowing where the knife was, and fearing he would break the glass, told him to get down, as it could not be there. This non-plussed him for a moment, but he immediately returned to the glass and pulling out the fragment, let the knife fall out. Of course, we thought nothing of this; but in a few moments he went out to the grind-stone, to sharpen his knife, and while Mr. Cummings and myself were standing by, he picked from under the stone, in the trough of water, one of the only three teaspoons there was in the house, and it was bent up in the usual form of the letter S. These spoons were brought by the family from near Eau Claire, and as Mrs. Lynch could keep no spoons without their being broken, the lady gave her these. We had just used them at breakfast and saw Mrs. Lynch wash them and put them in the spoon-holder in the cupboard. Immediately on finding the bent spoon, we heard a clatter in the house, and rushing to the door, we found that the show had begun. A dish of sliced pumpkin was hurled from the table into the invariable corner, and a broken skillet handle that hung on a nail, back of the stove, was also thrown to the same place. Mrs. Lynch was near the table at work, and George came in and stood by the stove, complaining of a sore mouth. His mother went to examine his mouth, when the knife that she had laid on the table was hurled with great violence across the room in the same corner. This was done while some of us were where we could see all the members of the family, and knew they did not do it. Not having time to stop, and the manifestations being unusually dull, I left, but not without thoroughly satisfying myself that all these accounts are true, and in every way reliable.

Since the publication referred to in the News, one of the neighbors was sitting in Mr. Lynch's house, and saw Mrs. Lynch put a large earthen

pitcher full of coffee into the cupboard and shut the door; in a few minutes she went to the cupboard again to get the coffee and found it had absconded while the neighbor yet remained in full view, and had neither heard nor seen anything unusual. Search was immediately made, and the pitcher was found empty, and the sheets of a bed in the bedroom, while a pillow case was stripped off the tick, the coffee put into it, and both placed in the middle of a barrel of feathers. About the middle of last week Mr. Lynch brought home a quarter of beef and laid it in the smoke-house. Going out again shortly he found the beef thrown on the ground and on top of it was emptied a quantity of soft soap. Then it was treated with a "right smart sprinkling of salt and flour, and on that was turned about one-third of a barrel of pickles. When I got there the beef had been cleaned off, but the effects of the strange medley were plainly to be seen on the ground-floor of the smoke-house. The clock was stopped, the hands being bent up in the S shape, and the pendulum ball being placed in a dish under the lamp. There are such tricks without number which might be enumerated, and more are constantly happening, but this is sufficient for the purpose. Visitors by the legion are constantly flocking in there. Two double wagon loads arrived before I left in the morning. The house is constantly thronged with visitors, and but very few go away without witnessing more or less of the manifestations. No candid person can possibly entertain a doubt of their genuineness, but still falsehood of the basest kind is rife among those who are so stubborn that they dare not believe their own senses, or wilfully misrepresent. Some have gone so far as to state that Mr. Lynch is causing it all for the purpose of money making. A baser falsehood was never fabricated, for he makes no charge whatever for his trouble, and has to almost entirely suspend work on his farm. After looking over the destruction of property one would think it a queer kind of money making for a man to adopt. He has bought six sets of spoons and the last one has been destroyed. The last set was of the heaviest kind of iron, but it made no difference, they were destroyed with equal ease. I saw the bowl of a heavy iron spoon that was bent double across the center of the bowl, which no man is strong enough in the hands to do.

Mr. Lynch is very anxious to find out what it all means, and what is wanted, and to this end solicits all candid investigators, and appears very anxious that some good medium should visit the place. I have been told that a good clairvoyant from River Falls, a Miss Carlton, designs visiting the place soon, and doubtless you will hear more particulars concerning the affair. It is creating an immense excitement all over the State, or at least this part, and is extending into Minnesota. I think it is destined to make a "wakening up among the dry bones," such as is seldom witnessed, and will be the means of much good. H. R. S. Maiden Rock, Wis.

The following, from a Wisconsin paper, gives a most excellent account of the manifestations, and shows plainly that the denizens of the Spirit-world are intending to accomplish something of real value to mankind, through the mediumship of the members of this family. True, the spirits are a little rough, destroy property, and bewilder by eccentricities the members of the family, yet they will, in due time, fully compensate them for the present annoyance. The account is given under the head of the

GREAT MYSTERY.

"Considerable excitement and curiosity has been occasioned in this vicinity by the various reports and rumors flying about concerning certain strange and mysterious manifestations said to occur at the house of Richard Lynch, on section thirty-six in the town of Cady, St. Croix county, Wisconsin, about thirteen miles from this village. According to these reports, the occurrences possess all the romantic interest which first attended the physical manifestations of Modern Spiritualism. Chairs jumping to the ceiling and then falling to the floor with terrible force; crockery and tinware going across the room like lightning, propelled by some invisible agency. Billets of wood, pieces of board, axes, handspikes, etc., etc., hurled through the air by unseen hands. Incidents are related, which, if true, lay everything completely in the shade, we ever heard or read, concerning Spiritualism, witchcraft, or the thousand-and-one things that have mysteriously happened, and for which superstitious people hold 'Auld Clootie' directly responsible.

MANIFESTATION IN THE LIGHT.

"The first information we received of the startling occurrences reached us last Saturday afternoon, and coming from a source that we regarded as reliable, no time was lost in repairing to the scene for the purpose of learning the truth or falsity of what we had heard, and, if possible, to see with our own eyes the movement of things inanimate from place to place without any apparent cause. About 5 p. m. we started for the house of Mr. Lynch, accompanied by Dr. Tonnar, and arrived at our destination about eight o'clock in the evening. We found the family at supper, and were given a friendly welcome. Stating at once our errand, we were invited to remain over night. A Mr. Akers and son were there from Eau Galle, on the same mission with ourselves. The reader must understand that, for some reason, nothing is done by this invisible force to disturb the slumbers of the household during the night. Although its deeds smack of evil, they are

done, for the most part, not in darkness but in broad daylight.

"During the conversation of the evening we gleaned from the statements of Mr. and Mrs. Lynch many of the marvelous circumstances we are about to relate.

THE FAMILY.

consists of Mr. Lynch and wife, and five children, three sons and two daughters. The eldest, a young man twenty years old, was absent at work, harvesting. The children at home were David, Mary and George, aged seventeen, ten and seven respectively, and Rena, a girl two or three years old. Two years ago last May, they removed from Marshall county, Indiana, to their present home. The place they had chosen was located in the midst of the forest, unbroken for miles around, except an occasional clearing of some sturdy settler. Here they industriously set themselves at work to make a home. By the month of August Mr. Lynch had built the log house which he now occupies, and moved the family into it.

THE BEGINNING.

"Nothing of a mysterious nature transpired that attracted attention until the following December. During the latter part of that month Mrs. Lynch missed articles of her wearing apparel, and after searching, would find them in some nook or corner about the premises rolled up in a bundle. Unrolling it the shears would be found inside, and the garment cut into shreds, and in many cases literally unfit for anything but the rag-bag. Dishes and cooking utensils would disappear, and afterward be found in some unusual place. Frequently, while at work about the house, the very articles she was using, and, perhaps, laid down for a moment, would be spirited away as soon as her eyes were turned from them. At times, when out of the house for an instant, she would find on her return, a teacup, plate, or some other dish, on the floor, broken in pieces. Instead of ascribing these things to any supernatural cause, the parents took a more practical view and decided that it was the work of mischief-making hands. The children were questioned when anything of this kind was discovered, but each one firmly denied having anything to do with it. George was, of course, caught in little acts of mischief, occasionally, as all boys of his age have been since the creation, and the inference was easy that he was guilty of all that took place, and no doubt he was often reprimanded in the time-honored way. Frequently the mother would bind the little fellow hand and foot and tie him into a chair for an hour at a time, on the supposition that he was the cause of the strange things continually happening about the house. Oftentimes when so bound, a teacup would be heard to strike the floor and break in pieces, or a saucer would fall off the sideboard to the floor, without injury. 'There, mother,' George would say, 'you see I didn't do that.' One day Mrs. Lynch was washing, and George was in the cradle tied down as usual, to keep him out of mischief. She went outside a moment, leaving Mary to watch him and the baby. On her return George said: 'Mother, before I forget it let me tell you that your soap is under my head.' She went to the cradle, and there, under the pillow, sure enough, was the bowl of soft soap she had been using a moment before, and which she had left standing by a tub across the room when she went out. Either Mary or George could tell how it came there.

"As time passed on, however, incidents occurred that were too marvelous to ascribe to a lad so young. We shall relate only two or three of the more incredible.

LITTLE RENA.

"Little Rena, the youngest, had very beautiful hair, which hung in ringlets, of which her mother was very proud. One day last April, the little girl was playing on the platform in front of the house. On going to the door, the astonished mother saw her quietly sitting on the platform, and her hair sneered close to the scalp, as it could be cut. The shears were found a few feet distant, but not a single vestige of the severed hair was ever seen afterwards.

POT OF SQUIRRELS.

"One afternoon, while Mrs. Lynch was preparing dinner, another singular instance occurred. A pot was on the stove containing squirrels, which she was cooking for the mid-day meal. Cautioning Mary to watch the boiling pot, Mrs. L. took a pan and went to the milk-house after a pan of flour, to make bread. She got the flour, scattered salt enough upon it to give it the proper seasoning, and took it into the house. As she stepped into the doorway, she saw that the pot of squirrels was gone, and the fireblazing through the griddle place. Mary was asked what she had done with the squirrels. She had not touched them, and did not notice that they were gone until her mother spoke. Mrs. L. sat the pan of flour on the table, and with Mary and George, commenced hunting for the missing pot. The kitchen was ransacked, and then the bedroom was searched, but in vain. When she came out of the bedroom, she saw the pan of flour was gone. In a few moments it was discovered under the stairway and again placed on the table. Upstairs all went, looking for the squirrels. There, sitting in the middle of the bed, on the clean sheet, with a corner of the coverlet thrown partly over it, was the pot of squirrels. As she threw off the coverlet and lifted the pot from the bed, its contents steamed and bubbled as if she were taking it from the stove. And, strange to say, the soot-blackened pot did not soil the white sheet in the least degree. Returning to the kitchen, behold the pan of flour was again missing, and after-

wards found back of the milkhouse, and so little disturbed, that the salt was lying on the top of the flour just as it was sprinkled there.

THE DRESS PATTERN.

"Once Mr. Lynch, returning from town, brought home a dress pattern for his wife, and she laid it carefully away in the bedroom, until she could find leisure to make the garment. When ready to do so, some days afterwards, she looked for the pattern and it was gone. It was found in the barn, about ten rods from the house, rolled into a bundle. In the bundle was the shears, and from the cloth were cut the skirt and sleeves of a dress that were a perfect fit for Mary. At another time, an apron for the same girl was cut out of a new dress pattern. Mrs. Lynch showed us the apron, which certainly was as neat a job as any experienced hand could do.

A CHANGE OF PROGRAMME.

"Of late the manifestations have assumed a more tangible form. Hitherto, all these mysterious things have been done unseen by any of the family. As we are informed, the first time objects were actually seen to move from place to place, was on Saturday, August 30, two weeks ago to-day. That day Mr. Frank Duffie, a neighbor, was helping Mr. Lynch make hay in the field near the house. About 4 p. m. Mrs. Lynch called them to the house. On their arrival they found things decidedly lively. Chairs jumped to the ceiling and fell to the floor; tinware and cooking utensils flew across the room with lightning speed; crockery, spoons, etc., would leave their accustomed places upon the dresser, and assemble in one particular corner of the room. Outside of the house, pieces of board, scraps of iron, and other things, were thrown about in the same mysterious manner. Skeptical as to the cause of this confusion, Mr. Duffie stationed himself at one corner, and Mr. Lynch at the opposite corner diagonally, so that together they had a full view of all sides of the house, and they watched for the 'fellow who was throwing those boards.'

"A pine box, two or three feet cube, standing near Mr. Duffie, suddenly made a flying leap and landed on the platform, ten feet distance. A moment after, an old horse shoe that was hanging on a peg at the milk-house, became excited and came down on the platform. Discovering no apparent cause, yet still unsatisfied, Mr. Duffie and Mr. Lynch assembled the entire family in a corner of the yard, several rods from the house. Immediately there commenced a terrible din and rack in the house, lasting for several minutes. Returning, they found about everything movable there was in the house piled up in one corner. This proved to the satisfaction of Mr. Duffie that none of the family was the direct cause of these proceedings.

ABOUT THE BROAD AX.

"We must tell the readers the broad-ax story, which we believe happened the same day. The ax was sticking in the end of a log at the milk-house about twelve feet from the dwelling. When the family, including Mr. Duffie, were all in the house, they were startled to see this broad-ax strike the side of the doorway and bound into the room several feet. This looked too much like business to be very pleasant. Mrs. Lynch seized the ax, went into the milk-house, and thrust it into a box covered with slate that stood there, with a bag of salt upon it, partly covering the top of the box. She came back and resumed her work. In a few moments a big noise was heard outside, and rushing to the door, the broad-ax was found lying on the platform, and how it came there was a puzzle to all, as not one of the family were outside at the time. Mr. Lynch then put the ax into a hollow log a few rods away, and that lively implement became more quiet.

"So we might go on with other instances of an equal marvelous character, and substantiated by the testimony of reliable witnesses—persons who live in the neighborhood who have visited the house and seen manifestations similar to those we have related. But we have doubtless told enough to test the credulity of the reader and establish our reputation as a reliable reporter, which is certainly glory enough for one day. It only remains for us to tell

WHAT WE SAW AND HEARD.

"Sunday morning, after breakfast, we waited impatiently for the phenomena to appear. Our party was re-inforced during the night by Messrs. Thompson, Kendall, Johnson, and Burch, clerks in Knapp, Stout & Co.'s store. As the house was small, many of us lounged about outside, to give the family a chance to perform household duties. The morning air was chilly and the boys built a fire in the edge of the woods, about twenty-five rods from the house. Four or five of the party, including the writer, were conversing by the fire when we heard a noise proceed from the house as though a heavy weight had fallen on the floor. Some one remarked that the show had begun. In a few moments, another heavy thump was heard, and noticing a commotion among those near the house, we all repaired thither. The noise we heard was occasioned by a teacup leaving the table without visible assistance and striking the floor bottom upwards. That a teacup falling to the floor without sufficient force to break it, should make a noise loud enough to be heard at least twenty-five rods distant, seemed to us impossible. We do not think the striking of a four-pound weight would make a louder report than this falling teacup. Mr. Thompson, who was near the door, stepped forward and picked up the cup, placed it on the table, took George, who was in the room, by the hand, and started for the door. In another moment

another cup sped to the floor and lay on its side, whirling with great rapidity. Thompson started for this one, also, and as he grabbed at it, the cup moved away from him and passed under the table. He went around to the side and caught it while it was yet whirling. This transpired while we were at the fire, and we relate it substantially as it was told us by several eye witnesses.

"Planting ourselves in the doorway, we stood prepared to see something. We had not long to wait. With almost lightning swiftness an egg darted across the room, struck on the corner of a box and was smashed. Shortly after, the potato masher, that stood on the dresser, went the same way with incredible speed, and landed in the corner 'kerslap.' In a little while a couple of pieces of broken crockery lying on the stove made a sudden change of base and brought up in the corner.

"These three things we saw distinctly, and others in the room saw them. Perhaps we were fooled by some trick of legerdemain. If so, who did it? The boy seven years old who sat at the table quietly eating his breakfast? The girl, ten years old, who stood near by, wiping a dish? Mrs. Lynch, who was busy at work? Or Mr. Lynch, who was not in the house? It seems to us improbable, if not impossible. What, then caused these movements? That is a conundrum we can not answer. It may be a spirit, animal magnetism, odic force, witchcraft or the devil, for aught we know. We do maintain, however, that Mr. Lynch and the family are honest in this matter, and are perpetrating no fraud, practicing no deception. From conversation with them, and close observation, we believe these manifestations are as unaccountable to them as to us. This appears to be the opinion of nearly every one who has visited the family and witnessed the mysterious occurrences. The family bear a good reputation in the neighborhood, and are respected by all who are acquainted with them.

"This article is already longer than we intended to make it, but before concluding we will put on the cap-sheaf with

THE SOAP STORY.

"Mrs. Lynch went into the milk-house one day after milk. To her surprise she found a quantity of soft soap in each of the five pans of milk. She stepped at once to the soap barrel, which stood in the corner, and behold, in the soap were several impressions of a hand that had evidently taken the soap from the barrel and put it in the milk. The paste-like mass retained the impressions with great distinctness. We examined the impressions closely. They were made by the hand of an adult, the fingers appeared to be of a large size. There were four or five impressions made in the soap, each bearing the marks of the three largest fingers only, as if the soap had been scooped out by a three-fingered hand. Who did it? That is the question."

WHAT A NEWS CORRESPONDENT SAW AND HEARD OF THE HAUNTED HOUSE.

[From the Milwaukee News.]

HUDSON, WIS., Oct. 10, 1873.

We have just returned from a tramp of thirty miles through the woods, the object of which was to give a truthful account of the wonderful things that are going on at the residence of Mr. Richard Lynch, who lives on the northeast quarter of section 36, in the town of Cady, St. Croix Co., Wis. The things there for the past six weeks are creating the greatest excitement ever known in this part of the country. So with a full intention to go and investigate, regardless of expense or danger, we left Ellsworth, Pierce County, last Monday, traveling through woods, across lakes, and reached the scene of action about 2.30 p. m., Wednesday, October 8, 1873.

WE FOUND FIVE MEN

and three women there, besides the family, which consists of Mr. Lynch, who is a middle-aged man; his wife, who is a lady about 28—by the way, a second wife, a son 18, a girl 12, a boy 6, and a little girl 2 years old. Thousands of people have visited this house within the past few weeks, and none have been able to solve the great mystery. Spiritualists say it is the work of departed spirits. If this is so, they must be very bad spirits. Others say it is the works of the d—l; others, that it is witches, and others that they do not know what it is. After spending a day there, and seeing eggs, potatoes, rolling-pins, stove handles, cups and plates get up and shoot across the room in open daylight, we fully agree with those who confess they do not know what the cause is.

THE LYNCH FAMILY.

Mr. and Mrs. Lynch state the following: Moved from Fulton Co., Indiana. Their postoffice address there was Bruce's Lake, which was near the county seat. They arrived here two years ago the 24th day of May. All went well until

A YEAR AGO

last January, when Mrs. Lynch found two collars "that she had made from the pieces left of the shroud of a little girl she had buried, cut up, two holes cut in her feather bed, and a fine shirt and a new delaine dress badly cut. At first she thought it was her little boy, and many are the whippings the poor little fellow received, until she became satisfied he did not do it. This lasted some four days. Five weeks ago last Saturday, at about twenty minutes past three p. m., the clock came down, went across the room and laid down in the cradle. Next came a great noise like the falling of boxes and lumber, but nothing could be seen. Then cups, plates, knives and various other things commenced to move around

[CONTINUED ON FIFTH PAGE.]

New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The World's Evangelical Alliance.

For a week or two back the sensation of New York has been the World's Evangelical Alliance, a body which includes men of much dignity, eloquence, and, in some cases, of scientific attainment, so far as men can be scientific who conform to the narrow channels of theological thought. A few years ago, I should have deemed Dr. McCosh's lecture against the development theory, and the essay of Dr. Christlieb, of the University of Bonn, as being very profound, as there is quite a display of seeming learning, but since my mind has been enlarged with the sublimer conceptions of the new Harmonial Dispensation, such disquisitions seem superficial, and often sophistical. They are desperate efforts to make science bend to the narrowness of old traditions, and when this cannot be done, to disparage science itself. Dr. Christlieb admits that science and Genesis vary, but says, "May we not hope for a solution of these difficulties, seeing that neither exegesis, nor still less natural science, are by any means complete? God does not grant to one generation to solve all enigmas; coming ones will have to work at them, too."

Innocent man! Coming generations of theologians, will have vastly more troublesome enigmas to solve, than he has any idea of. Spiritualism, as one of the principal barriers of orthodox theology, has not been honored with much notice by the Alliance, which fact may be attributed to several things, namely: 1. Spiritualism, so far, has not become an organized reality, and consequently has not the real power before the world which its importance demands. 2. There has been so much clamor of *free love* and *Woodhull* doctrines, which are considered the extremes of absurdity to the whole religious world, that such a cause is deemed self-defeating and unworthy of notice. 3. There never having been any enunciation of principles by Spiritualists, as a body, all kinds of absurdities which the newspapers or other authorities may attribute to them, are received as true.

I prophesy that in less than forty years, we shall have a real World's Convention, which will include every nation and religion under Heaven, and that Harmonialism will be the central bond of unity, the very principle of vitality which shall fuse all the members into a loving, zealous and working brotherhood, the burden of whose thoughts shall be, "How shall we redeem our poor, suffering, fellow-man?" and not like the present alliance, be forever aiming to make people believe rather than act in unison. This assurance I do not announce as coming from myself, but from a high and far-seeing spiritual intelligence.

I quote the following passage from a Professor of the Boston University, whose name being on a mislaid leaf of the N. Y. Tribune, of October 7th, I have forgotten. It is, for a religiousist, quite a fair account of American skepticism, including Spiritualism, Phrenology, etc. It is well to see how things look through evangelical eyes:

"French deism, witty, sentimental, brilliant, revolutionary, chanced to be the ruling epidemic of the Christian world, and America did not escape. Three men stand out in history as the hierophants of this new gospel in America. Two of them were of English birth and education, one only of American. Singularly enough they all had the same Christian name, and that the name of the skeptical apostle. The three men were Thomas Jefferson, Thomas Cooper and Thomas Paine. These three doubting Thomases were born democrats and social revolutionists. Their opposition to the church was largely a result of their iconoclastic natures. The first was the political, the second the scientific, the third the social representative of the contemporary Anti-Christian movement. The first was influential by virtue of his political station as President of the Republic, the second by reason of his office as educator, the third in consequence of his early and ardent advocacy of the cause of American independence. On one occasion, Jefferson sent a Government vessel to France to convey Mr. Paine to this country as the nation's guest. Favored with such a historical preparation, so related to the national sentiments, so adapted to the national aspirations, so sanctioned and advocated by popular favorites, it is little wonder that the gospel of the 'Age of Reason' became a great popular power among the American people, during the last two decades of the closing century. Its powerful sway was first and effectually broken by the widespread revivals of 1801-1803. The next notable movement, really, though unintentionally, in the interest of unbelief, was that momentous one which gave to the latent Unitarianism and Universalism of New England, ecclesiastical organization and conscious aggressive power. This was in the years 1800 to 1815. A graver movement has never marked our history. In Maine, New Hampshire and Massachusetts, it carried away the oldest, wealthiest and strongest churches. It bore away from evangelical control the oldest, richest and most influential college of the whole land. It gave to the new denominations, particularly to the Unitarians, all the prestige of Boston wealth and culture. Though originally merely a rationalistic movement, with no thought of overturning the normative authority of the Bible, or of denying the divine mission of Jesus Christ, it soon became apparent that neither the reprobated Arionism of Channing, nor the novel theology of Ballou, could long constitute a tenable standing place for bodies of men and women so intelligent and thoughtful as those of whom we speak. Just here, however, before these new unevangelical churches could undisturbedly ripen the seeds of error in them, a new historic force was introduced into the spiritual life of the nation, which, both on account of its relation to our theme, and also because of its potent effect upon the development of New England thought, must here be mentioned. I allude to infidel socialism and its American propagandists.

In 1824, the great English Socialist, Robert Owen, landed upon our shores to proclaim his 'New Moral Order,' and to practically initiate the reconstruction of human society. In October of the following year, he was at the head of a 'Family' of 900 on a fruitful domain of 30,000 acres on the banks of the Wabash. On the ensuing Fourth of July, being the semi-centennial of the declaration of national independence, he issued a pompous manifesto, entitled, 'Declaration of Mental Independence.' This was the commencement of a socialistic fever, amounting at times and in places to a genuine mania, which for twenty years, in one form or another, inflamed the public mind. Its first phase was its most obnoxious anti-religious, its last its most obnoxious immoral. Beginning with the Owenist infidel association at Northampton, in Unitarian 'Brook Farm' and Universalist 'Hope-dale,' all founded in 1824, running to seed at last in the extravagances of Fourierism (43),

the Free-Love of Oneida (47), and the necromantic diabolism of the late born Brocton, it was all in all the most formidable demonstration which the spirit of Anti-Christ has ever made among us. The latest historian of the movement enumerates no less than eleven experiments at social reconstruction during what he calls the Owen period, and thirty-four during the Fourier one. Nor is this an exhaustive list. As nearly as can be ascertained, not less than 8,000 to 10,000 people broke with conventional Christian society, and entered those communities. Many periodical organs were established, and tons of socialistic literature circulated through the land. Their domains in the different states where they existed, amounted to over 130,000 acres. Nowhere in Europe were the wild dreams of Owen and the French Socialists so magnificently tested as in this country. Their quick succeeding failures were all the more conspicuous. For this, among other reasons, Americans have far less than European peoples to fear from the belated Communists and 'Internationals' of to-day. Contemporaneously with this socialistic agitation, often hand in hand with it, yet often entirely distinct, went another which, though it could point to no such striking outward achievement as socialism, has doubtless more lasting effects on certain strata of our population. This was a grand incursion of foreign naturalism and materialism, organized and offered for the most part by German and British apostles of what is called 'Phrenology.' First proclaimed in the United States from 1821 to 1832, by a Dr. Caldwell, an American pupil of Gaul, then reinforced by the presence and lectures of Spurzheim, further expounded and advocated from 1838 to 1843 by the noted George Comb, this new evangel of natural law and man's self-perfectibility, won many adherents among crude and curious and half-educated men. These, aspiring to the honor and emoluments of public teachers, speedily spread themselves all over the country as itinerant lecturers, offering to expound the new science, to demonstrate it by describing with blindfold eyes, from a mere manipulation of their 'bumps,' the noted characters of the locality, and finally to examine and advise all candidates for eminence or happiness at 25 cents a head. These precious enlighteners of the people gradually gave place, first, to traveling mesmerizers and then to the mediums and apostles of spirit-rappings and spirit-trances. As often before, the reaction from materialism and its unbelief carried unbalanced minds clear over to the necromantic superstition. This remarkable transition in the unchristianized elements of our population commenced as early as 1830—if we may believe the author of the 'Autobiography of a Shaker,' who was in that year converted by the agency of spirits, as he alleges, from an Owenite Materialist and Socialist to a Spiritualist of the Shaker order. The same writer affirms that for seven years before the new spiritualistic demonstrations appeared in the outside world, namely, from 1837 to 1844, they abounded in all the Shaker communities, that mediums were to be counted by the dozen, and that the spirits foretold the grand and universal manipulations which were about to break upon the world. In 1844 commenced the seership of Andrew Jackson Davis, and in 1848, the rappings at Rochester attracted the attention of the civilized world. Robert Owen himself, in his last days became a believer, and his son and successor, Robert Dale Owen, and his son and successor, Robert Dale Owen, is today an influential representative of that faith. By one road or another, nearly all the original communists, phrenologists, and mesmerists found their way into the spiritual camp. There they still plot and pronounce against Christianity, favored, as they believe, with irresistible allies. A little before and after the year 1840, we witness the first considerable effects of German philosophy and criticism on American religious thought. This oceanic current reached us by two channels, the one direct, the other by way of Great Britain. The least vital and coherent religious body of the country, naturally experienced the first disturbance. In the bosom of Unitarianism there arose new parties. Ralph Waldo Emerson and Theodore Parker strode past Louisa and Channing, the one to the cold heights of a poetic pantheism, the other to the citadel of an eclectic, anti-Christian theism. Emerson's first complete breach with his brother ministers, was in his famous address before the Divinity College, July 15, 1838; Parker's in his installation sermon, entitled 'The Transient and Permanent in Christianity,' preached in the spring of 1841.

Voice from Washington.

BRO. JONES.—Did you report truly in your paper of October 4th, that 'Woodhull upon the rostrum, before her admirers, was charged with prostitution for profit, by Cotton, of New Jersey. Tennie, her sister, boasted of prostitution to carry on the Weekly, while journeying to Chicago. It being so announced to some of Mrs. Woodhull's admirers, they called Tennie to account for it, and she, with a brazen-faced impudence, replied, 'If you Spiritualists had done your duty, we should not have to do so.' If this report is confirmed, I cannot see wherein the free-love advocated by these parties differs from free-love. Moses Hull has certainly made an unmistakable confession of a promiscuity with other women besides his wife, for several years, and yet, in the face of these facts, Warren Chase and Jamieson have accepted office, and of course will throw their influence to support this free-love organization. As explained by Moses Hull, what respectable family would trust a wife or confiding daughters, to his mesmeric influence, or that of his defenders.

Let every society of Spiritualists determine not to employ, or in any way give sanction, to such abominable sentiments and acts. We are glad to witness the outspoken condemnation of various societies on this subject, and it is to be hoped that the call for a consistent national organization will be promptly heeded. I speak the views of the great mass, if not of all the Spiritualists of Washington.

Geo. WHITE.

Washington, D. C.

We are glad to publish the foregoing from our venerable Bro. GEORGE WHITE. He, for many years, was a clergyman in good standing, and is now surrounded by a social circle of friends that any man or woman may be proud of.

My brother, from the few facts published in the RELIGIO-PHILOSOPHICAL JOURNAL and the daily papers in Chicago, you have but a faint conception of the vileness of the Chicago Convention of *Free-Lovers*.

Spiritualism was hardly hinted at. Socialism, free-licentiousness was the theme. But one noble thing was done by the *free-lovers*, and that was, to use the language of Warren Chase, in taking themselves 'clean out of Spiritualism.' All we have reported of them is true, but the one-hundredth part has not been told.—[ED. JOURNAL.]

Those who wish to purchase reformatory books, should send to this office.

'Tyndall's Prayer Gauge,' and Healing by Faith and Laying on of Hands.

This 'Prayer Gauge' storm, like Banco's Ghost, will not down at bidding, but is likely to grow and increase in interest as it spreads over Christendom. It is a new and startling proposition to the clergy, and a great wonderment to the mass of Christians, to learn that healing the sick in any manner should be thought to be any concern of theirs, much more a duty expressly enjoined upon them by the word of God. In my first communication, I proved beyond all controversy, by the Bible, that they were commanded to heal the sick by prayer. I will now prove from the same source, that it is also their duty to heal the sick by faith and laying on of hands.

I know very well that my views on this question are not popular with my brethren, and that the clergy wholly ignore the question of healing, both in the church and out of it; but notwithstanding their opinions, I do insist that the Bible teaches it to be a Christian duty to desire this 'spiritual gift,' and to deny it, is to deny one of the plainest duties devolving upon the Christian of to-day, as in the past.

'The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun.' Eccl. Chap. 1: 9.

'And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease.' Mat. 10: 1, 8.

'He that hath my commandments, and keepeth them, he it is that loveth me.' St. John 14: 21.

'And behold a man who had his hand withered.' * * * Then said he to the man, stretch forth thine hand, and he stretched it forth, and it was restored whole like the other.'

'Then they brought unto him one possessed with a devil, blind and dumb, and he healed him inasmuch that the blind and dumb both spake and saw.' Mat. 12: 10, 13, 22.

'A certain man had a lunatic son, who called on Christ's disciples to heal him, but for some cause, they were unable to do so, and Jesus rebuked them, saying, 'O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.' And Christ cured him.'

'After the cure, the disciples went to Jesus, to know why they could not cure the child.' Hear what he saith to them, and forget it not, for it is exactly your case, my brothers, whether you admit it or not: 'And Jesus said unto them, because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove.' Mat. 9: 14, 20.

My Christian brothers will bear in mind, that in the above case Christ was reproving the disciples, common Christians like you and I, and not the apostles. In my first communication on the subject of prayer, I referred to an important case of healing by prayer and laying on of hands—I refer to it again, giving chapter and verse, Mark 7: 32, 33, 34, 35.

In Mark 11: 23, 24, Christ again said to his disciples to have faith to remove mountains, etc., and then says: 'Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive, and ye shall have them.'

Do my brothers say that this statement of Christ was only for his disciples then living? Then all his sayings and commands were for his disciples then living, and not for to-day.

'Why call ye me Lord, Lord, and do not what I say?' Luke 10: 1, 17.

'And he appointed other seventy also, and sent them two and two * * * and he commanded them to heal the sick.' Luke 10: 1, 17.

My brothers in Christ, if you have faith and are honest in your convictions, suppose you put your profession into practice, and relieve the sick. I know the professor does not require that you should heal by faith or laying on of hands, but Christ does, and I am simple enough to believe that it is your duty to do it, or to 'call in the elders,' and persuade them to assist you.

'Peter went down to Lydda and found a man named Enas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Christ maketh thee whole! arise and make thy bed, and he arose immediately.' Acts 9: 32, 33.

'And God wrought special miracles by the hand of Paul. So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.' Acts 19: 11, 12.

But it may be said, that such cases of healing are special and exceptional. I propose to let Christ answer for me: 'If ye ask anything in my name, I will do it.' John 15: 14.

These responsibilities cannot be successfully dodged, my brothers, for Christ meets you at every turn. I do not glory in your discomfiture, but weep over these sins of omission of our church.

The last interview had by Christ with the eleven apostles, is one of the most important to the Christian Church, for there he plainly tells us who are to be considered Christians, and how they shall be known from the world's people.

'And he said unto them, go ye into all the world, and preach the gospel to every creature. And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' Mark 16: 15, 17, 18.

Who do these signs follow to-day? No person in the church, certainly. Who, then, are Christians? Not those who cry 'Lord, Lord, but have no sign.'

Does Christ mean what he says, when he declares that 'these signs shall follow them that believe,' or is it all meaningless talk? Are these laws on the statute book of God, a dead letter? One would suppose so, since they are treated by the whole church as so much blank paper. 'Is there no God in Israel? Is there no Physician here?'

'And they went out and preached that men should repent.' 'And they cast out many devils, and anointed with oil many that were sick, and healed them.' Mark 6: 12, 13.

'And he sent them to preach the kingdom of God, and heal the sick.' Luke 9: 2.

Professor Tyndall does not include healing by faith and laying-on of hands, in his proposition, notwithstanding our brother Stone may be able to obtain from the Professor a favorable amendment, so as to include this mode of healing with that of prayer. There would be an advantage in it, in this, it might do away with 'God's sensitiveness' on the question of acceptance of the gauge, for it gives his children a two-fold advantage.

'Let every soul be subject unto the higher powers.'

Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.' Romans 13: 1, 2.

The laws of God are immutable, the same yesterday, to-day and forever. Healing by prayers, faith and laying-on of hands, in the youthful days of the Church, was done by laws and ordinances of God, which exist to-day. Why will ye resist them? 'Oh ye of little faith.'

'I have much more to say unto ye, but ye cannot bear it now.' R. B. HALL. Oakland, Cal.

In Jail and Out.

BY LYMAN C. HOWE.

I have been in Jail! Sunday the 21st ultimo, closed a course of lectures in Erie, and by invitation from Mr. Avery, manager of the Sunday services in the jail, under the auspices of the Young Men's Christian Association, we, Mr. and Mrs. E. G. Manley, Mr. and Mrs. Geo. Arbuckle, Dr. Barker, Mrs. Howe and myself, were present and participated in the services. Mr. Avery was absent on account of sickness. Mr. Clark, Presbyterian, was holding forth when we arrived. Our choir sang, 'Sweet by and by,' and it seemed as though the golden future with all its moral prophecies and pure delight, melted through the gloom of those dark walls, and wrote a new lesson upon those crime-crimsoned souls, touching the very iron with a glow of tender charity that may breathe a silent echo, sweet with salvation, through the cold shadows of many years to come. Mr. Clark read from the 16th chapter of Mark: 'He that believeth not shall be damned.' He dwelt upon the need of faith in Jesus Christ, but omitted the context which declares that 'These signs shall follow them that believe.' That spoils the application which he sought to make of the text. Mr. Arbuckle talked earnestly and to the point upon the necessity of vigilance and moral effort, temperance, as the great key to safety. He made a marked impression upon the poor convicts. Altogether, it was a pleasant and, I trust, profitable time.

But a paragraph in the daily, Monday morning, announcing the event, and that L. C. Howe, the Spiritualist, was present and made some remarks, brought the Young Men's Christian Association upon their dignity, and Mr. Avery was waited on for an explanation, whereupon he informed them that he invited us. This may cause a revolution in affairs, and leave Mr. Avery out. We shall see. It is not safe to allow good to be done by Spiritualists. Good deeds are so scarce that the Young Men's Christian Association must monopolize all, and sadly, they do not find enough to go around. It is robbery to allow Spiritualists to have any share in so rare a gem, especially till the Young Men's Christian Association are supplied with at least one apiece.

Well, Erie grows, but the Spiritual force is still weak. They met and appointed a committee to arrange and propose a plan for organization, to report soon, and it is hoped that harmony and organic effort may bring out the power now latent, and make Erie a stronghold of Spiritualism.

I hear at a distance, of wonderful things in Rayner's seances, but I had no opportunity to test the matter, and the impression outside so far as I could learn, was not favorable. All agree, I think, that he is not a reliable man. He is unfortunately weak in the presence of visible, evil spirits, and whatever of merit may attach to his mediumship for invisible immaterial spirits, is seriously impaired by the public knowledge of his intemperance. I say this not to hurt him, for heaven knows I would help him above all this, if possible; but it is due to the distant public who are invited to investigate, and who may come at some expense to see the wonders, to know something of the facts in the case. Last spring Mr. Manley asked for an opportunity to test matters and put to silence certain charges of fraud. The operation began by examining the medium before he went into the Cabinet. In one shoe was found half a yard of fringed cambric (black), and some two and one-half or three inches wide. This looked suspicious, and the medium flatly refused to take off the other shoe, or allow the search to proceed. This, of course, looked like fraud, but for all of that, he may have been innocent, for we can never fully know the motives that prompt, or causes that develop certain appearances. But Mr. Manley felt no further interest to investigate where fraud was strongly suspected, and no opportunity allowed to protect himself against it. Others share the same feeling. Some, and I guess all, agree that he is a medium, but is given to cheating. I get my information from Mr. and Mrs. Manley, Mr. and Mrs. Arbuckle, Mr. Hill, and Mr. Tracy, all good men and women, and all Spiritualists and leading minds among the liberal of Erie. A few still support Mr. Rayner and are credited with honest motives, perhaps feeling to sustain and engage him and help him above these conditions; and surely that is the true spirit, so far as it is practicable without harm to themselves or others. Of this they may be best qualified to judge. I think the supporters and those who stand aloof, may not fully appreciate each other's motives, and perhaps misjudge each other. Those who oppose, feeling that his course is damaging to the cause and really in the way of candid search, repelling investigators not only from him, but all other similar evidence, and that to sustain it to encourage him in the bad way, while others may think they judge too rashly and severe, and construe the words meant only for mutual good and protection, as censorious and perhaps personally unfriendly. I believe three-fourths of our personal quarrels and severe judgments, are due to hasty words and wrong interpretations. Our human nature is rich with love, and the friction of thought should always be followed by its healing charm. We should rise above petty personalities, and while we criticize for mutual good, each should remember that it is only the passing incidents in the line of our eternal selfishhood that fall by the way and perish by the sword.

Erie, Pa.

Spiritualists of Philadelphia Speak.

At the Twenty-first Annual Meeting of the First Association of Spiritualists of Philadelphia, held at Lincoln Hall, Oct. 5th, 1878, the following preamble and resolutions offered by Dr. J. S. Longshore, were adopted.

WHEREAS, The Chicago Convention of the American Association of Spiritualists has, by its action in maintaining the subject of 'free-love' and 'socialism,' as the prominent features of its resolutions, to the exclusion of the legitimate objects of its organization, departed entirely from the subject of Spiritualism, and substituted that of free-love and social reform; therefore

Resolved, That this Association repudiates all action of said National Convention, and dissolves its connection therewith.

Resolved, That the action of those who protested against the proceedings of said convention, and separated therefrom, meets our decided approval.

Resolved, That we extend our sympathies to the earnest Spiritualists of Vineland, who, in the recent convention of professed Spiritualists there assembled, were so thoroughly overwhelmed by an organized assemblage of the advocates of free-love and promiscuity.

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MARY.—I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from?

LEADER.—My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering.

MARY.—Is education and knowledge the same thing?

LEADER.—Not exactly; education represents the ways and means, and the act of acquiring knowledge, while knowledge is something acquired or gained.

KATIE.—Must we have education to be civilized?

LEADER.—Education is the main spring of civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.

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We have often stated in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, that religion originated in the dark ages of the world, was born of ignorance and nurtured by cruelty and persecutions toward non-conformists, in one form or another, from its infancy to its present decrepit old age.

If cumulative evidence was required to strengthen that which is abundantly expressed upon the pages of past history, the following Pope's Bull with reference to pilgrimages would be in point.

The object is, to awaken a renewed zeal in the minds of the ignorant herd, which shall be available in crushing out liberal principles springing up everywhere, and which he and the priesthood universally deplore; but especially is it intended to arouse a prejudice against those European governments that are striving to enlighten the benighted fanatics, whose passions may be fanned into a flame which will result in great mischief to themselves, as well as hundreds of thousands of other innocent people.

The news from the Old World show that the pilgrims to the number of 20,000 a day, visit the supposed sepulchres of some of the saints!

To arouse the religious fanaticism for such an ignoble purpose by any other person than an occupant of the chair of St. Peter, would be deemed most *devish*. But what has the religious world to say to the promise of an *old man* to remit punishment for crimes, according to their faith, deserving of never-ending hell torments? Come, ye protestant priests and saints, what have you to say of the following? Look it square in the face, remembering you are all tending in the same direction. You will all soon unite in putting God in the Constitution, and then which will control the Government, you or he who can issue a bull promising a remission of hell-torments to the faithful followers? Read, and speak as your best judgment dictates,—God in the Constitution, with the long end of the lever in the Pope's hands, or not!

THE POPE'S BULL WITH REFERENCE TO PILGRIMAGES

[From the *Eco d'Italia*, New York, Sept. 24.]

To all the faithful who read these words, health and apostolic benediction. While the wickedness of the impious has filled our heart with cares and bitterness, God, in the abundance of his mercy in these most baneful times, has caused many faithful ones to rise in all parts of the Catholic world, who, on the contrary, strive to turn our grief and affliction into comfort by so many testimonials of their affection, by their numerous works of Christian piety. Among those works are frequent and largely attended pilgrimages, which take place in the most illustrious churches and sanctuaries, for the purpose of imploring of God, the fount of every consolation, and through the merits and intercession of the blessed Virgin, Mary Immaculate, and of its saints, the long-desired peace of the Church, its triumph, and the liberty of the holy apostolic seat. But since some holy pilgrimages which were to be made to the most celebrated sanctuaries in Italy at the same time have been, to the sorrow of all good men, interdicted, some of the faithful of our City of Bologna proposed to invite all Catholics to a spiritual pilgrimage to take place during this present month of September—a pilgrimage which they proposed to divide into three decades (of ten days each). In the first decade the faithful, reciting for that end suitable and devout prayers, should imagine themselves taken in spirit to those parts of the Holy Land sanctified by Jesus our Divine Redeemer; in the second decade, to the principal sanctuaries of Italy, and in the third decade to the principal foreign sanctuaries. The faithful having then made humble supplication to Heaven, we will grant, by virtue of apostolic commission, certain indulgences in favor of this pious exercise. We, raising in the highest manner their sacred and generous project, willingly undertake to respond to the prayers which they offer for us in the following manner: Confiding in the mercy of God Almighty and in the authority of his blessed apostles Peter and Paul, all the faithful of both sexes—those at least who, with contrite heart on any day of the next month of September, will perform the aforesaid pious exercise and go through the spiritual pilgrimage—we remit, in the accustomed form of the Church, three hundred days of the punishment due to their sins, or in whatever manner incurred. Moreover, to all the faithful of both sexes who for a whole decade (of days) will comply with the same holy formula of devotion, make the spiritual pilgrimage, and on a day selected truly penitent confess and go to communion, devoutly visit any church or public oratory, and there offer prayers to God for unity among Christian Princes, the extirpation of heresy, the conversion of sinners, and the exaltation of our Mother Church, we mercifully grant, through the Lord, a plenary indulgence and the remission of all their sins. All and each of these indulgences, remissions of sins, and condonation of punishment may be applied, in a manner of suffrage, to the souls of those who have passed out of this life, and whose peace with God had not been fully established. Notwithstanding our rule, and that of the apostolic chancery (cancellaria), not to grant indulgence *ad instar*, and the other constitutions and apostolic decrees, and whatever else to the contrary, we grant the indulgences named in this instance. They are available for this year only. We desire that the printed copies and other copies of this letter, signed by some notary public, and authenticated by the seal of a person enjoying ecclesiastical dignity, will have the same value as the letter presented in its original form.

Given in Rome, at St. Peter's, under the ring of the Fisherman, the 19th of August, 1873, the twenty-eighth year of our Pontificate.

(Signed) CARDINAL ASQUINI.

Bastian and Taylor.

BROTHER JONES.—We have been wonderfully blessed within the past ten days through the mediumship of Harry Bastian and Malcomb Taylor. Learning that they were in Brooklyn on their way West, we sought an interview which has resulted in three sittings at our house,—the two first being attended by fifteen to eighteen persons each time, the third was more private, and if private families only knew what there was in store for them from the angel world, to be obtained through these gentlemanly mediums, I believe the whole

world would be after them. The advantages of harmonious conditions in private families and selected friends, are truly in the dark circle wonderful. Why? Heaven has been opened to us. The two previous evenings all have proved prolific in variety of manifestation, but last night eight of us were almost smothered with caresses and other evidences that our own dear angel parents, children and other near and dear ones, were surely with us. There was a great variety of manifestations—tender words of love spoken audibly to nearly everyone present; passing articles from one to another with rapidity; watches taken off and carried from one to another across the circle; fanning, passing flowers and fixing them very artistically in the hair or dresses of the ladies; changing jewelry; in fact it would occupy sheets like this to describe all that took place in the dark circle, sometimes all singing at once, while this or that was being done. When it came to the light *seance*, we felt indeed that it was heaven in reality. Our dear son, aged 27, who passed on two years ago the 4th of last June, materialized beautifully, and spoke several sentences, assuring us that he still lived and was very happy. Pen can not describe the satisfaction of this one glorious appearance, so natural that all present recognized him at once. He remained long enough to recognize each member of the family and friends, and he left messages audibly and beautifully spoken for his absent brother.

We were also exceedingly gratified at another test, the unanswerable proof (except upon the ground of spirit communion), given us of the tangibility of this phase of manifestation, a friend appeared who was at once recognized, and after giving various beautiful evidences of his identity, called our attention especially to the way he could move his mouth as in life, displaying a splendid set of teeth, and showing the movements of the muscles, saying, "Can a mask do this?" The scenes manifested by the poor mortals present, as each one was recognized, were very touching, strong men wept like children at the passive recognition of mother or child. This *seance* closed by a beautiful address from a spirit of "How to live," which if put in practice would make us examples which our fellow men would be proud to follow. May the angel world aid us so to live, is my prayer.

JAS. H. WHITNEY.

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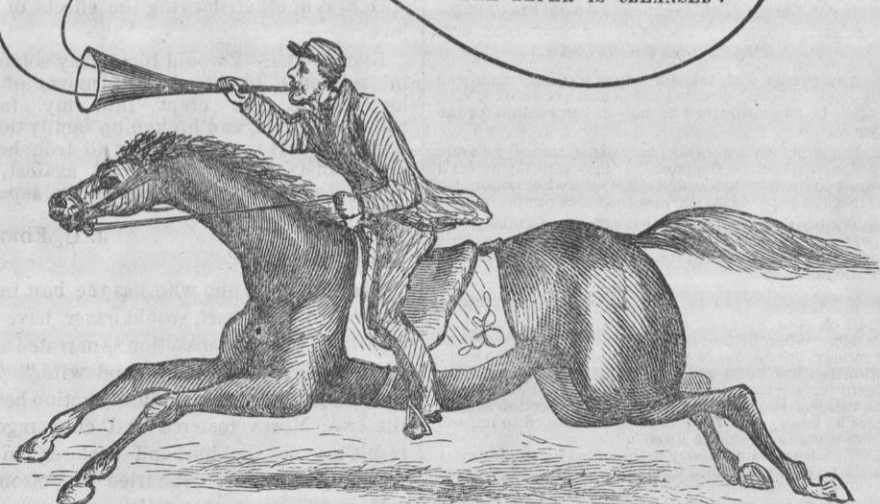
AT

JEFFERSON MILLS, NEW HAMPSHIRE.

THE BLIND SEE!

THE LAME WALK!

THE LEPPER IS CLEANSED!



JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs were cleaved off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The Powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; he was sick from taking calomel. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them, and seen their good effect. I let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mr. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles' in the morning and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain, and she slept like a pig. He said he never saw two persons so clad in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

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In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Cadila was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Cladlin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

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Jane Worley was cured of Scrofula of 15 years' standing with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McKee, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. She had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and had remained so.—(ROBERT THOMAS, Orem, Utah.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Beloit, Mo.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could not get it out of her head, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. M. SHAYER, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

Triumphant Victory

OVER

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. REEBERY, Hardland, Wis.) Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positive Powders. Dyspepsia was chronic and of 30 years' standing. During the last ten years I could not use butter, pork, or any of any kind; but now they agree with me as well as they ever did.—(P. F. MCELLEN, P. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the Womb, and is high in praise of them.—(MRS. J. GILMORE JONES, Falmouth, Mass.) My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Salt Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Flooding. She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumatism, a case of Falling Sickness of Fits, and a case of Dysentery.—(FOWELL HALLCOCK, Yorkville, Ill.)

Miss Lena Austin was taken with Stopping of the Periodicals, accompanied by great distress in the head, and coldness in the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GRASS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LEBBIE G. BARRETT, White Hills, Conn.)

Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. By using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. BAILEY, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, Elm St., Ohio.)

When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years' standing; also Diabetes, Sciatica, Rheumatism, Erysipelas, I am now well of all. Oh, I do not know how to express the gratitude I feel for the Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, North Richmond, N. H.)

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Blindness, Deafness,
Paralysis, Lameness,
Loss of Smell,
Loss of Taste,
Loss of Voice.

Typhoid and Typhus Fever.

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The NEGATIVES cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus. Both the POSITIVE AND NEGATIVE are needed in Chills and Fever.

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[CONTINUED FROM FIRST PAGE]

and break up, and various articles of clothing would be cut. The scissors would start out and commence cutting, with no one near them. Mrs. Lynch had some twenty dresses ruined. Mr. Lynch's shirt was cut, and the back of the little boy's vest was cut while it was on him. This she gave to us. A good bed quilt was fearfully cut up, and a gallon of kerosene was emptied in the bed. In fact,

WE COULD FILL COLUMNS

with things of this kind. We will give a few of the many persons who have been there: Mr. Flint, Editor of the Dunn County News, at Menominee; the editor of the River Falls paper; Peter Moharan, Eau Claire; F. T. Williams, Ellsworth, Wis.; John A. Parker, P. O. address, Maple Spring, Wisconsin.

THEY HAD A BIBLE,

and a work written by Rev. Peter Aker, a Methodist clergyman from Illinois. He had been reading in them; then tied them up in a handkerchief, and laid them on the stairs. Presently they were gone, and afterwards found in different places in the bed room. The book written by the clergyman was torn, but the bible was not hurt. The handkerchief was found in a barrel of feathers. The bible belonging to Mrs. Lynch went into a kettle of boiling water and was spoiled. During the past week large quantities of water have been thrown on Mrs. Lynch and the children. We will close by relating

A FEW THINGS THAT HAPPENED

while we were there. About 5 P. M., Mr. L. and the oldest boy were out in the field, some distance from the house, the children were all out in front of the house, and we were talking to Mrs. L. near the out-door cellar, about six or eight rods from the house, when we heard a noise in the house, as though the door was moving things down stairs the way Gail Hamilton's husband told her the next time she wanted to get her trunk down to go to Boston. "There," says Mrs. Lynch, you hear that, and "you also see that none of the family are in the house." We at once went into the house, found the table tipped over; otherwise all was right. Nothing more was heard or seen that night. When it was bed-time, we took off our clothes and went to bed with a clear conscience that were we no way responsible for the actions here, the present financial crisis "wheat 70 cents a bushel," nor the acts of the present administration. Yet, kind reader, having done our best for the election of honest Horace Greeley, and being an earnest seeker after truth for the THE MILWAUKEE NEWS, we felt no harm would happen to us, and nothing did. In the morning, about 8.15,

THINGS COMMENCED TO MOVE.

One thing peculiar is that you never can see a thing start, but the instant you turn your eyes it gets up and gets. Another peculiar feature is, that where a thing strikes there it lays, neither bounds nor rolls. We took some of the same things and threw a number of times, but they would bound or roll every time. We saw a piece of broken cup hit the little two-year old girl on her back, so she almost cried. A raw potato hopped out of a dish where we were, and lit on the floor, and while we were seeing a stove handle light in one place, a tin plate whisked by our head in another direction. Mr. Lynch cordially invites any and all to come and see if they can explain the cause or stop the performance. He further says if any spiritualist medium or slight-of-hand performer will come there and do the same things, he will give them \$50. The family all felt bad. Some think, who have not seen it, that it is the family. What object can a family in their circumstances have in destroying their own property, and rendering themselves so uncomfortable and unhappy?

AN OPINION.

We think the same cause moves these things that moved things in the Rev. John Wesley's house, and the Rev. Dr. Phelps's of Connecticut, and many others too numerous to mention, in all ages and parts of the world. In this statement we do not refer to those things that Spiritualists claim to move in the dark. Mrs. Lynch is not a member of any church. Mrs. Lynch has been a member of the Dutch Reform Church. Any person going there should be prepared to stay at least twenty-four, and do not go on Sunday, as there has never a thing been moved on the Sabbath. The nearest railroad point is Wilson station, on the West Wisconsin Railroad, which is about eight miles from the house. We submit the above as a small part of what we know of this wonder of wonders, and say to all who can go and see how it is for yourselves, we will gladly furnish the DAILY NEWS a year to know what causes these things to move. J. D.

MESSRS. BASTIAN AND TAYLOR'S

seances are creating a wide-spread interest in the East. The Binghamton (N. Y.) Daily Times gives the following report of them:

"Eighteen chairs were placed in a circle, touching each other, with one in the centre. A guitar and a trumpet were placed inside the circle with the chair. All set down and joined hands, Mr. Taylor taking his seat in the circle with the rest of us. Mr. Bastian is the physical medium through whom, it is said, the spirits materialize and manifest themselves in physical form. Mr. Taylor is the seeing medium, who observes and describes the spirit forms as they present themselves. Mr. Bastian took his place in the chair in the center, perhaps four feet from the company in the circle. When everything was in readiness the light was extinguished, leaving all in total darkness. Mr. Bastian now began clapping the back of one hand regularly and quite rapidly into the open palm of the other, at the same time commencing a song in which several joined. The company had sat in darkness for a little while, listening to the song and the tap-tap-tapping of Mr. Bastian's hands, when suddenly there came a brisk stirring of the air in front, and which followed swiftly around the circle, as if some one was hard at work fanning the company. Then a

SOFT, WARM HAND

passed over each hand, grasping the fingers as it passed along; and this, too, passed around the circle, as if shaking hands to form acquaintance.

"A bouquet which was noticed in the room before the light was extinguished, was now thrust into the writer's right hand, the fingers being plainly felt. Invisible hands were now busy flitting about the circle, grasping fingers, tapping each upon the face, hands and knees, pulling the whiskers of gentlemen, and carrying different articles from one person to another. The rappings upon the hands and knees could at times be plainly heard by all present. A large fan was taken from the hand of a lady and quickly treated the company to a whiff of fresh air. The guitar was seized, and, commencing a tune, was carried around the circle at about the height of our heads, and so near and so swiftly as to give us a brisk fanning as it passed, then it floated aloft and was carried swiftly in a circle above our heads to all parts of the room, all the time loudly playing. At the same time the trumpet

COMMENCED A RACKET AMONG THE CHAIR LEGS, and thumping loudly upon the floor in all parts of the circle, and suddenly stopping in

front of a gentleman, a loud sepulchral whisper issued from its throat, saying to the gentleman, "Always do right, and act out your best thoughts." Upon being interrogated by the gentleman as to who it was speaking, the same loud whisper answered, "George Fox."

"All this had occurred, perhaps five minutes, and things were getting weird and mysterious, and intensely interesting to the uninitiated, when suddenly the nerves of one of the party, who was witnessing these things for the first time, gave out, and they became terribly frightened and

CALLED FRANTICALLY FOR A LIGHT.

"A light was immediately struck, which soon restored the composure of the individual, and in a few moments it was extinguished. The light was no sooner out than the same demonstrations began again in a more lively manner than before. The guitar struck up again, and springing aloft sailed swiftly in a circle above our heads, darting with lightning-like rapidity from one part of the room to another, and at last settling upon your reporter's head, still playing, and after resting there a moment started off again upon another flight through the upper regions of the room. A song was now struck up, when the guitar immediately joined in and played an accompaniment, keeping good time and harmony until the close. It then settled down on your reporter's lap, and while resting there, the strings were loudly thrummed

BY SOME INVISIBLE HAND

for a moment, and the instrument was removed and the playing ceased.

"All the time that the guitar was going through with these performances there was a lively passing to and fro of soft hands, now grasping one hand and then another, as if desiring to give them a friendly shake, and now rapping smartly upon the knees of each or twitching at our garments.

"The bouquet which your reporter had been holding for a number of minutes was suddenly taken from him and placed in the hand of a gentleman upon his left. A lady said that her handkerchief was gone, and another lady on the opposite side of the circle said that it had just been laid upon her lap. Your reporter now felt fingers placing something in his hand which felt like

A SILVER DOLLAR.

"The handkerchief taken from the lady a moment before, was laid across his hand, and soon after, a ring was placed upon the second finger of his right hand.

"A moment's recess was now taken without rising from the circle, and the lamp was lighted. The silver dollar belonged to a gentleman who had laid three of them upon the floor under his chair, to see what would be done with them. The ring, a heavy gold one, was still upon the finger, and was found to belong to Mr. Taylor.

"After chatting a few minutes, the light was again extinguished, and the ethereal visitors resumed their attentions. A lady soon exclaimed that something was climbing upon her lap. Mr. Taylor told her that it was a little girl, and described her appearance to the lady, who, from the description,

RECOGNIZED IT AS HER OWN CHILD,

and who appeared to be greatly agitated to think that her little daughter was again sitting in her lap as natural as when in life. There were frequent whispered communications through the trumpet, directed in turn to nearly all present. Before the light was put out, Mr. Bastian had placed the trumpet between your reporter's feet and requested him to hold it firm. He did so, but darkness had barely come over us, before it was wrenched rudely from him and hung under a chair. A lady became agitated and said a hand was tansiously feeling about her face and shoulders, and grasped her by the arm. Mr. Taylor told her that it was an old lady standing beside her, and when he had described her appearance, she was recognized by the lady as her mother. The guitar again

TOOK A WALTZ

through the air, lighting soon after on your unfortunate reporter's head again, where it remained playing a moment, when it was taken off and placed upon his lap, from which it soon after disappeared. All were refreshed with frequent and vigorous use of the fan, and the bouquet changed hands a number of times. One of the gentlemen who was experiencing these things for the first time, said that a very small and soft hand, the hand of an infant, was put in his.

"The sitting of the dark circle was now at an end, and the lamp was lighted and preparations were made to view the

MATERIALIZED FORMS.

"The chairs were arranged in two rows in front of the doorway leading into the bedroom, which was curtained with a piece of thin black cambric, and through the upper part of which was a diamond shaped aperture, perhaps eight inches wide. Before sitting down, Mr. Bastian requested several of the company to examine the bedroom back of the curtain and see that everything was all right. They did so and found nothing unusual about the room unless it was the darkening of the only window in the room by blankets being put up before it. Why this darkness is necessary for these spiritual manifestations was said to be because the magnetic conditions were then negative and more favorable. The light of lamp was shaded from the opening in the curtain by a newspaper being placed around it at a few inches distance.

"Mr. Bastian now passed through the doorway behind the curtain, and all took seats and joined hands. A song was struck up, in which several joined. In a short time

A WHITE HAND GLIMMERED

for a moment at the aperture, and was withdrawn. Then another came up and was plainly visible for a moment, and that, too, flitted out of sight. Next came an arm with a sleeve—a lady's arm, in a white lace flowing sleeve—which was thrust plainly before all eyes. Then a black whiskered face showed itself a moment and disappeared. This was followed by the face of an aged gentleman, with gray moustache and chin-whiskers. Then the face of an old lady, in a white cap, came up and looked out, and was recognized by a gentleman as the face of his grandmother. The face of another old lady came to the opening, bowed familiarly and withdrew.

"In this manner there was for half or three-quarters of an hour, the appearance of faces and hands at the hole in the curtain. Once the head and shoulders of a small infant appeared, as if held up by invisible hands, the beauty of whose face drew exclamations of admiration from many of the ladies and gentlemen, and at whose solicitations the appearance was several times repeated. Once the company was startled by

A LONG BARE ARM

being thrust with lightning-like rapidity through the aperture into the room, and which was suddenly withdrawn.

"At last the same voice which had whispered through the trumpet in the dark circle to one of the gentlemen, and which had announced itself as "George Fox," came to the opening and whispered through the trumpet, which was held up there, loud enough for all present to hear, and said that their materiality was

exhausted, and, after thanking us for our kind attention, announced that the entertainment was at an end, and concluded by flinging the trumpet through the hole upon the floor. The seance was now at an end."

Northern Wisconsin Spiritual Association—Woodhull Ignored.

[From the Milwaukee Sentinel.] SPIRITUAL MEETING.

The Northern Wisconsin Spiritualists have been holding a three days' Quarterly meeting at Omro, beginning on Friday last. Some five hundred were in attendance, coming in from Appleton, Neenah, Oshkosh, Princeton, Ripon, and all along the shore. Many came with teams, fifty and eighty miles, after the old camp-meeting style. The meeting was held in the new hall just put up by the Spiritualists. The hall is of substantial brick, eighty by forty, with dining-room attached to the rear. It was built by the liberalists alone, "Christians," they say, refused to contribute a cent.

There were twenty or more speakers present, principal among whom were E. V. Wilson of Lombard, Ill., W. F. Jamieson of Chicago, Mrs. S. A. Warner of Appleton, Wis., E. W. Stevens of Janesville, and Mrs. Stearns of Vineland, N. J.

Mrs. Warner has regular Sunday appointments at Appleton, Omro, Ripon and Oakfield. She has been living at Appleton many years. She was originally an Ohio girl; as a child she could see spirits, and supposed others could. She passed through various phases of mediumship, thence became a trance unconscious speaker. She speaks now apparently natural. She simply stands before her audience, opens her mouth, and the speaking commences, without effort or volition of her own. She speaks wholly by inspiration, she says, never making any preparation or knowing her subject before commencing her discourse. Personally, she is short of stature, "fat, fair and forty," with regular features, and curly black hair, which she often throws back with her fingers during her animated delivery. Her speech on Saturday morning was a "shower of inspiration," excelling in poetry and pathos anything I have ever heard in our State. As a speaker and dramatist she is far ahead of Mrs. VanCott, the distinguished revivalist.

Stevens and Stearns are forcible and fervid speakers, both holding audiences at will.

FREE LOVE.

I will not undertake to give any points of the speaking. During the entire meeting "Woodhull," or "free-love," was studiously excluded or ignored in the discussion. Had the question been raised it would have been voted down by a four-fifths majority. Somehow, Woodhullism don't seem to flourish among Spiritualists, while it has no perceptible following outside, except among the Indians. Nearly all the Woodhull champions are crooked in their record, and, possibly seek cover for their crookedness. Mrs. Woodhull, herself, may be a paragon of purity, but the millions just as pure, don't see how her programme of reducing marriage to a simple contract, would "help things." Our native Winnebagoes, in Wisconsin, have always believed in it, and practiced it, and are where they are.

MATINEE.

During the afternoon of Sunday Mr. Wilson gave a two hours' "matinee," played the role of seer and clairvoyant. He claims to be controlled and assisted by one Dr. Roberts, long since passed to spirit life. He gave thirteen tests, so-called among the audience, eleven of which proved true. He made seventy-five statements concerning the life and history of individuals, sixty-nine of which were verified. His method was to ask those who were entire strangers to him in the audience to rise in their seats, when he proceeded to make statements as to important events in their lives, giving names, dates and places.

SEEING SPIRITS.

At one time it was asked, "How many in the audience have positively and knowingly, seen their spirit kindred in the other world?" To the surprise of all, fifty-three rose in the audience in response to the question.

At another time, Mr. Wilson was controlled to speak by what claimed to be "Ellis Thompson," the president of the Omro Spiritual Society, who died last summer. The words came with touching force and pertinency, and affected the Omro friends to tears.

The Northern Wisconsin Spiritualists hold their next quarterly meeting at Ripon, commencing the second Friday in January. F. A. M.

A Sick Patient Sees and Feels the Power of Spirits.

Mrs. ROBINSON:—I sent you a lock of hair and statement about an invalid, one whom you may remember, and received your prescription, but owing to sickness of the messenger, it did not reach the patient until three days since. He has now commenced the use of the remedies, and is anxious to have all the spirit-help you can send him.

He says, after I wrote you for him, he saw spirits about him every night for three weeks, and during that time had no spasms. He had never seen spirits before nor since. There was a woman with them who told him she could cure him. They made him shiver with cold. The woman spirit would motion her hand toward him, and it would make a chill run over him; this followed him three weeks. He says the woman is good looking and thinks it was you. I inclose another lock of his hair to restore the connection which may have been lost by the long delay. I hope you will be able to do the poor fellow some good.

Very respectfully yours,

E. G. JOHNSON.

Peoria, Ill., October 14th, 1873.

The foregoing is one of a multitude of well authenticated cases of the band of spirits who use Mrs. A. H. Robinson, of Chicago, as a medium for healing the sick, materializing themselves in the presence of the patients and curing them of their maladies.

In this case it will be seen that the controlling spirits got en rapport with the patient before he began to wear the magnetized papers, which usually enables them to do so for about ten consecutive days after they first apply them. Then they have to be renewed. But it often happens that the spirit physicians get en rapport by a lock of hair from the patient's head alone, as in this case.

The writer of the foregoing letter is a gentleman of unquestionable veracity, standing high in the legal profession as well as in his social relations, as any man in the city of Peoria.

Most marvelous cures in cases of epilepsy as well as all other diseases which flesh is heir to are cured every day through spirit power, and yet simpletons will say, "What good comes of spirit communion?"—[Ed. JOURNAL.]

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Reliability.

There never was an era in the history of the world, in which there was more necessity for strict morality and sterling integrity than the present. In all departments of society, social, political, commercial or moral, there are very many delinquents. It seems as if an epidemic pervaded the atmosphere of each of these. Socially there are many who are abandoning the old landmarks which our fathers established in their integrity, and are putting forth opinions and practices which are demoralizing in their tendencies, sapping the very foundations of integrity and reliability, and unless the people, especially the young and rising generation, will take a firm stand against this swelling tide of corruption introduced by the insidious wiles of those who prate morality, sad, indeed, will be the desolation that must result therefrom. Integrity and reliability alone form a basis on which the social fabric can stand with any safety to the community or to individuals.

Politically, the want of integrity and reliability has become so fearful, that we are a by-word among the nations, and a disgrace to ourselves.

The remedy for this terrible corruption, which is demoralizing almost every one connected with the government, is not to be found in penal legislation, which the rogues know so well how to evade, but it must have its origin among the people where strict integrity can demand of all who assume public positions, that they shall maintain the same or retire in disgrace. For this purpose, we would sound the alarm, and call the people forth in their strength, to do battle with wrong every where.

The same evil abounds, although to a less extent, in our commercial relations; the desire for wealth, which is so generally fostered, is leading men away from the line of rectitude. To remedy these evils, we should have our children born and trained under the influence of the principles of purity and uprightness—without this, we may look in vain for reform.

Let us learn that honesty is better than any public office, and a clear conscience more to be desired than all the wealth or fame that may be attained there, and we shall have a change in all these departments.

The want of integrity and reliability in the moral and religious departments, is far more to be deprecated than in the others, because hypocrisy is the vilest of crimes, and has very much to do in producing the evils which abound everywhere. The remedy is to be found in individual reliability, and devotion to principle in everything.

THE BETEL NUT.—There is a fascination in betel nut more extraordinary than in a tobacco passion. The consumption of the latter in chewing alone, in the United States, is a modern phenomenon. An inveterate chewer may have moral resolution enough to break off the habit, though it rarely happens that an effort is made to do so, as an apology is found for continuing a practice that is destroying the foundations of health. Once addicted to chewing tobacco, to abandon it is an achievement few have the happiness to overcome, notwithstanding the melancholy mortality of men in the meridian of life who are constantly being destroyed by the subtle influence of that strange plant on the nervous system. Thus, sudden palsy of the heart, palsy of a limb, palsy of one-half the tongue, and even instantaneous death, are traceable by physicians to excessive use of tobacco.

But the vice of betel nut chewing, however, is still more remarkable. When the habit is established, there seems no retreat. Each victim wears out his teeth, gums, digestion, and dies with an unsatisfied longing for another quid. Betel nut trees thrive in most parts of tropical India, the Indian Archipelago and the Philippine Islands. They grow up gracefully about thirty feet, rarely more than eight inches in diameter. It is an area vatecha. Penang is the universal name of the nut in those places where it is produced, hence pulo penang means a betel nut island. At six years of age the tree commences bearing nuts the size of a pullet's egg, of a bright yellow color, enclosed in a husk similar to the cocoanut; within a spherical nut, very much like a nutmeg. Broken, a bit of it is wrapped up with a piece of unslaked lime in a peculiar leaf, the siri betelpeper, extensively cultivated for that purpose.

The gums and mucous membrane of the mouth are quickly stained a brick red, the teeth crumble to a level with the gums, and in that condition an inveterate betel chewer is wretched without a supply. There are large plantations of betel nut trees in Java to meet the demand for home consumption and distant provinces. To augment the pleasure, those who can afford it add tobacco to the lime. A morbid craving for either betel nut or tobacco are sources of immense revenue to many governments. Neither reasoning nor appeals to the intelligence of the chewers, who are shortening their days by an excessive indulgence, have ever had the slightest influence in convincing them that they were violating a law of organic life. Science fails to explain the cause of our intense morbid craving for vegetable narcotics so potent as tobacco and betel nut.—New York Mail.

Married.

By Rev. Calvin Damon, Haverhill, Mass., W. HEYDER, Esq., of Forest Springs, Cal., to Mrs. S. A. ROGERS, of Haverhill, Mass.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty lines. Notices not exceeding twenty lines published gratuitously.]

Passed to the spirit-life, LUELLA M. HANDY, aged 23 years; also INAS HANDY, Sept. 1st, aged 3 years and 3 months, daughter and grand-daughter of Clark and Lydia Ellsworth, of Osseo, Hennepin Co., Minn.

Passed on to spirit-life, Friday, Sept. 23rd, JOHN FITCH TURNER, aged 22 years and 5 months, son of Seth and Laura Turner, of Atlanta, Ill.

He was a youth of great promise, conscientious and firm in principle, strict and capable in his business habits, and beloved by all his acquaintances. It seemed so hard to lay his many form in the grave when we needed him so much for example for our boys. He left the form in Lincoln, at the residence of his aunt. Mrs. G. M. T.

Born of the spirit, in Smyrna, Mich., Sept. 4th, 1873, Mrs. HANNAH C. WHEELER, wife of M. A. Wheeler, aged 44 years.

How beautiful to know we are watched over by angel friends. What an incentive to do right, and lead lives that they may visit us with joy. Husband and children, let this comfort you. She is free from the diseased casement that held her. You would not have her clothed in it again if you could, it was fit for her no longer. She will come like a zephyr, for her loved ones are here. Then think not of sorrow, when her spirit is near. Oh, how precious to know, she can hear, think and see. How beautiful! how comforting, like the wind she is free!

Mrs. WHEELER was a Spiritualist. She had no fear of entering the spirit-life. She was a good wife and mother and a kind friend. The funeral discourse was delivered by Mrs. L. A. Pearson, of Disco, Mich.; invocation by Mr. J. H. Stewart, of Kendaalville, Ind. Mrs. M. J. H.

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"This pamphlet may be interesting to Spiritualists, but it is probably too ethereal for our material comprehension. It seems that a Diakka is a spirit 'with an occult temperament,' and one of them, while cruising about, came to Boston not long ago. He describes what he saw, and some of his hits are so well made that we are led to think he was a veritable Bostonian in the flesh instead of a Diakka out of it."—From Boston Investigator, Sept. 17, 1873.

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"Hidden Treasures."

BY MRS. M. J. WILCOXSON.

DEAR JOURNAL:—In the course of an itinerant life, one has ample opportunity for studying the different phases of human character, and the meaning of the word *treasure* as applied among the people with whom we associate. It is observable also, that each attaches worth and importance to things in exact accordance with soul-growth or mental development, and as the majority, even of our best minds, are scarcely above the worship of the almighty dollar, does not this account for the almost universal desire and infatuation among Spiritualists to repeat the speculative and experimental measures of the world at large? It is with all mediums a notable fact that a large proportion of both believers and non-believers in our faith no sooner find an opportunity to consult the oracles on pecuniary matters, than they become importunate to do so; and many will sacrifice a vast amount of time, and often a small fortune, in fruitless attempts to get rich by means of buried treasures. That this has proved a most foolish and expensive experiment in almost every case, I have no doubt. But still, with the word *failure* written in most humiliating characters upon the history of all such undertakings, "the fools are not all dead yet," to use a homely, time-worn phrase, and the victims are not all buried!

"If my spirit-friends can see everything, and know my pecuniary embarrassments, my trouble, my desire to do good, my poverty, etc., etc., why can they not help me to some of the wealth which lies stored away in such abundance? Why do they suffer you mediums to live and die poor, dragging out your last days in a more or less dependent condition, when there are piles of wealth which lie useless?"

These and many other arguments are brought to bear on this question, and often is the charge of inefficiency brought against the medium, when refusing to enter so questionable a field of enterprise, where larger pay is offered than for any other mediumistic service. Indeed, where a cool hundred is offered to a medium (and bogus at that) for the location of imaginary ores, oil-wells, and Kidd's treasures, five dollars for a seance with Mr. Foster, who calls up the departed Samuels of the family, and often a dear companion, is commented on for years with a spirit of positive revenge! The fact is, the love of the almighty dollar, is, with the majority, as per evidence, far greater, and will induce far heavier risk than the love of translated friends, and the superior wisdom they can give us. Men pay for things exactly as they value them. But do they get the worth of their money in seeking temporal gain through the agency of mediumship—and is mediumship as reliable in this department, as where it is cultivated for wiser and more enduring purposes? Whereas thousands on thousands of tests have been given, thoroughly convincing us that the departed do live, and often return, how many revelations concerning buried wealth have proved genuine or available? In my experience and observation, not one! I have witnessed numerous cases, and had numerous cases cited me, where persons directed by intelligence of some kind, have left all regular employment, and following out the suggestions of the oracle, have either waited or worked for the uncovering of their golden treasure, till they had sunk a part or the whole of their property, and finally found themselves either much wiser from the costly lesson, or as much weaker from utter demoralization.

It seems to me a dangerous hope, when we seek to shirk off all responsibility of daily duties in the field of productive labor, in the vain hope of getting suddenly rich. God or Nature made us to work; and however useful gold may be, it is useful only in hastening the day of all-work. WORK, either of body or brain, is the soul's harvest; and however fashionable or popular it may be to sport a fortune and kill time, there can be no true wealth, and no true health, simply as the product of material coin. I have long felt that riches too often endanger the possessor in numerous ways. They beget the spirit of selfishness and luxurious vice. Some persons may remain grand and noble with the possession of immense fortunes, but rarely do their families or natural heirs fail to take on other "airs" which perpetuate castes and distinctions in society, and prove the foundation of oppressive monopolies. Worth, or valuation, is supposed to be measured by dollars and cents—whereas genuine wealth or worth has nothing to do with the possession of base metal, but is to be found wherever a true heart or noble purpose animates the possessor. The demoralizing effects of abundant wealth are not to be portrayed in this short article. Better far, is a competency gained by honest industry, with its accompanying discipline of daily frugality and fruitful economy, than the opposite of unbounded wealth, with the legitimate product thereof. We grant there are exceptional cases, but as a standard for the masses, we believe the necessity for labor to be a redeeming principle.

Men do not of choice, so much as from necessity, push on the car of civilization. They are still too low in the scale of unfoldment, and too much lovers of inglorious ease, to beautify and adorn this earth with their inventions and scientific discoveries, unless pushed to it by stern, defiant necessity! We question if the wisest heads of the Spirit Land will put men and women into downy beds of ease, by finding silver lodes or nuggets of gold for them; and it is with deep solicitude and sorrow that we find so many restless and unhappy, seeking the oracles of to-day, more for personal, pecuniary gain, than from any fixed determination or strong love for the elevation of the race. As a rule, we find the largest humanitarian souls to be those who have become refined in their natures and elevated in their motives by the attrition of a laborious life. They have never been drones or leeches in society, nor have they been enriched by any sudden turn in the wheel of fortune. And we have every reason to believe that our best teachers are those who stimulate us to constant activity of both our physical and mental powers, as neither brain nor body can be harmoniously developed without such action. I could cite cases where, in affliction and poverty, the worthy and faithful worker has been assisted by spirit interposition, but only as a temporary or preparatory means, and never to an extent encouraging indolence or luxurious habits of life. In the present all-prevailing tendency to riotous or extravagant living, I know that my own heavenly teachers have counseled the necessity of temperance in all things, and often commented upon the waste of time and means, the empty, superficial and hypocritical shams which corrupt society and bring barrenness and poverty of soul to the poor and servile devotee at the shrine of the golden god. I happen to know a few to-day, who are in circumstances of comparative competency, and yet consider themselves too poor to contribute to lectures of a progressive character or entertain for a few weeks a sinking speaker or medium, and they are always full of protestations against their own poverty

and inability to do anything for our glorious cause, or our worn-out workers. "But if their guardian spirits can come and work through mediums, why do they not prove it in some convincing manner? Let them find a treasure" for these exacting wards of theirs, and they "will then devote their lives to the good of our cause!" They will perform all sorts of imaginable charities, furnish homes for mediums, build "free halls for lectures," get up "free schools," etc., etc. With all due deference to a few honest, earnest souls who have sought means in this way, I must reply, I do not believe it!

It is said that gold will not corrode, but it has a remarkable power in corroding human nature. I know a case in which a very sincere and enthusiastic lady constantly mourned her lack of means, and her inability to give to our cause, "but if the spirits would help" her, she would devote all the profits to the propagation of our humane gospel. By a lucky turn in the wheel of fortune, her purse suddenly swelled in its proportions to an unusual size, and an opportunity offered to fulfill her oft-repeated promises, her income being always sufficient to support her family in comparative luxury. But lo! a very beautiful and costly article of furniture attracted her artistic eye, and her daughters must have it. Then, of course, other appointments were out of keeping with the fine, inlaid specimen which so strongly contrasted with the otherwise neat and substantial outfit of the premises, and suddenly it was discovered that nothing but a complete revolution could reconcile things. Carpets, upholstery, table-sets, in fact, all the old furniture must be disposed of, and a fresh windfall must furnish the new outfit. As it was too slow in falling to satisfy the pressing demands of the case, "why did not the spirits find her a treasure of some kind?" Very often were the old professions repeated, and the spirits invoked with burning entreaties and appeals for aid, that their "blessed cause" might not languish, but means might be furnished for such wondrous performance of charity on the part of these meek followers of our Christ. Is it any wonder that in view of repeated acts of willful betrayal and falsity, the hitherto attendant teachers should resign their charge, or that the wise and "lively oracles" should vacate their seats, to be occupied henceforth by groveling, sensual and undeveloped spirits? On the principle that "like attracts like," I have not the least doubt that intelligences of the latter character may delight in duping and misleading, or may, with a partial knowledge of facts, ally themselves to those in the flesh who are still tinctured with cupidity and love of sensual enjoyments, and thus, being themselves held to the earth-plane, "enter in, making the last state" of their pliant followers "worse than the first." They may even be able to describe localities with remarkable accuracy, as has been done in numerous instances, but probably none of us can tell why the most persistent falsehoods are constantly repeated, till the poor dupes find themselves completely ruined in pecuniary means and moral stamina; for it is often the case that this passion for gold becomes a perfect mania—the conscience becomes perverted, individual responsibility is laid aside—"the spirits directed me;" or "made me do it." Debts are incurred which are never canceled, all productive industry is neglected for the time being, and the poor, blinded devotees may be likened to some of our orthodox friends who propose to live on faith. As we heard a minister once descend on this cardinal grace, thus: "I believe that if we all had faith, such as Elijah had, that God would send us all things necessary to our comfort, and we might all sit as inactive, physically, as we do in this meeting, and he would give us our daily bread and our daily clothing." "Amen!" shouted the faithful; but I have never found an instance in the church, of such miraculous reward of faith as above portrayed, though we all know that our Christian friends consider labor as instituted by God to curse the race, and they are not behind treasure-seeking Spiritualists in endeavoring to get rid of it. Their whole system of creed and worship is based on the idea that God will "come down and help" them, while their prayers are constantly ascending for blessings in their basket and in their store, which means money, of course.

I have sometimes thought we might easily trace the "spirits" who come to us practicing the old orthodox notion of miracles and special providences in another guise. And again, I have thought that much of this oracular style of revelation is nothing more than the psychological influence of one's own mind, or the combined influence of different minds still in the body. And further, I have thought it quite possible, and perhaps quite necessary that a grade of intelligences should exist, who may properly be termed "angels of judgment." Not that our understanding of judgment makes it the weapon of a personal God, or personal spirits, but there is a law of cause and effect, a result, a principle of sure compensation; and this sort of "judgment" falls upon the ignorant and the transgressor as falls the lightning and the hail—as comes the tornado, and the withering, deadly plague. Within the limits of individual choice and desire the law is as immutable and certain as when seen on a grander or more extensive plane. Nothing is truer than this, "As a man thinketh so is he;" whatsoever a man soweth, that shall he also reap. As a rule, men do not reap a harvest of moral grandeur, solid fortunes, or means for elevating the masses, except by patient, untiring industry. And our spirit friends know this, with far clearer vision than we possess. They know that it is more the life of a man, his growth in character, his indomitable will and energy in unfolding and making practical his own genius, than any suddenly acquired fortune, which leaves his name a watchword, a keynote for the generations, and embalms him in the affections of nations yet unborn. Those who stand to-day, as ever, among the world's truest and best-tried saviors, are "self-made men"—men that have chipped away with most unceasing fidelity in carving for themselves a pattern of some high ideal. They have grown from obscurity and poverty, through intense application in trades and professions, till now they carve cradles that rock the whole world in prophetic embrace! Look for the great minds of to-day who point beyond the stretch of the telegraphic wire, and the majestic sweep of the iron horse, as he compasses continents, and lays at the feet of the sovereign people his almost countless tons of produce, and think for a moment, what has produced all this? The answer comes to us in one simple word, LABOR!

"Little drops of water, little grains of sand,
Make the mighty ocean and the beautiful land;"

and simple as the sweet poems of childhood, as easy to be understood, are the health-giving and harvest-growing laws of labor. Sad, indeed, is the picture of discontent and unrest where a mind has grasped the cords of angel-life, only to demand an answer to the prayer of the passions and narrow selfish desires of the flesh. How few ask of the higher intelligences an increase of wisdom and spiritual light, a prompting of all sacred energies in the path of individual growth, and the sweet reward of conscious heroism in the great battle-ground of life! This is the re-

ward of daily toil, a harvest which will feed the generations of the future, when mere gold will be regarded, in comparison therewith, as the very dross of things. And we may well understand why our best and holiest guides do not wish to gratify our weakness and avarice in seeking the means of idleness and dissipation which sudden riches may bring.

Our Spirit Friends.

BY R. TOWER.

All our friends from earth departed
To their home in spirit-land,
We shall meet them o'er the river,
When we join the angel band.

Can we wish them back to earth-life,
Pilgrims here to toil again,
In this world of sin and sorrow,
Common to the life of men?

Well we know their toils are ended,
Pains and sorrows come no more,
Incorruptible, immortal,
Dwelling on that shining shore!

Truly happy are those loved ones,
Far more so than when on earth,
Gone to share in heavenly treasures,
To receive their spirit birth.

Gone above the cares of earth-life,
To the Spirit World above—
Gone to meet the friends departed,
Those they do so dearly love!

Why shed tears? there's joy before us;
Patient wait, the hour will come,
We shall meet and know our loved ones,
In that bright immortal home.

Seeking Employment.

BY G. W. KATES.

BRO. JONES.—I have received the following per postal card:

G. W. KATES, Dear Bro.—I would like to speak for you this winter, if possible. Hoping you will remember my labors in behalf of the conservatives in committee in the convention, enough to attempt to equal my magnanimity, I am your true Brother,

D. W. HULL.

Hobart, Ind.

To the above I immediately replied. I can not feel satisfied to allow it go unnoticed in the JOURNAL. The letter shows that our late friends who have seceded from Spiritualism and embraced the cause of free-love, can not find sufficient employment in their new field of labor, and are offering, and will offer, petty excuses to be continued in the employ of the cause they have disgraced. The above application is rather cheeky, as I think will appear from my following remarks. He appeals to me to equal his magnanimity (?). We will see how magnanimous he was, for which I should be so grateful as to c use him to speak in Cincinnati, upon whatever subject he pleases. He claims the right to do the latter, yet refuses to acknowledge that he has the right to preach on the spiritual platform, as a specialty, upon such topics as mathematics, mechanics, astronomy, law, etc. His "whatever subject he pleases," is the subject of "free-love" as defined by Moses and Woodhull.

How can he reconcile his "right" to preach as Spiritualism the last mentioned, when he denies the same for the former, is a conundrum. Each society of Spiritualists have the right to say what they want to be instructed in, what they want discussed before their society and community. This is their right derived from the position of employer. The employee has the right to refuse, but not the right to dictate.

I have not the least idea that any society of Spiritualists will refuse to engage, or listen to, a speaker, without dictation as to subject for discourse, when such speakers do not make odious doctrines a specialty. The only restrictions any society has manifested an intention to make, is to demand that free-love shall not be advocated.

But I will simply relate, as I intended to do, the substance of my answer to Mr. Hull's application. We are, in Cincinnati, employing our home talent to do all the lecturing we at present desire. We prefer this, if for no other reason, that we may not have Woodhullism and her socialism preached to us. We must first find who are the friends of true Spiritualism, who will promulgate its teachings in all its various departments of reform. We decidedly will not engage a free-lover. I believe and have evidence, that such is the intention of societies generally.

I can not see wherein I, or the Chicago minority, are indebted to Mr. Hull or the Convention. His magnanimous (?) efforts consisted in presenting my name to the Business Committee, to be selected to deliver one of the half hour "set speeches." There is a little history about the result of my selection, that I told him and shall tell here. Of course I am obliged to him and the committee for selecting me to deliver a speech before the convention in opposition to free-love. I was to speak during the afternoon of the second day. The discussion of the resolutions was prolonged until late in the afternoon. At the conclusion of the adoption of the resolutions, the chairman called upon the set speakers without response, until he reached my name on the list, when he caused the convention to adjourn because the speakers were absent. I was on the platform at the time and privately addressed the Chairman to the effect that I was one of the speakers selected. His reply was that it was time to adjourn and the speaking must be dispensed with. I left the platform feeling that I had been gagged. The committee, of which Mr. Hull was a member, did not do me or the minority the courtesy to grant me a subsequent opportunity. The only "set speech" in the opposition was by Mr. Shaw.

I can not see wherein simple justice even was done the minority, either individually or collectively.

I hope the Spiritualists will not be induced to listen to and paralyze their usefulness by free-love advocates. The doctrine is utterly foreign to Spiritualism, damnable to any advocate, and odious to all who have any cultivated self-respect. We must not shrink from our present duty in ostracizing from our ranks all who believe in or advocate it.

Mr. D. W. Hull showed his respect for Spiritualism and for Spiritualists, when he publicly tore up on the convention platform the certificate of fellowship given him by the Indiana Association of Spiritualists. The act was an insult to not only the Indiana, but to the American Spiritualists. It was insulting to the Spiritualists as an organic body; it was an insult to the Spiritualists as law-abiding citizens. I am sure all respectable Spiritualists prefer to abide by the law of the country rather than bid defiance to it. I am sure they all recognize the necessity for laws to protect individual and corporate rights. I am sure it is more generally the desire to reform society, to regulate properly the marriage relation through reformation of the law, than it is the

desire to abrogate all laws regulating society and marriage.

The Woodhull socialists have not made an attempt; neither have they ever expressed a desire to reform the law, to reform parents under the present marriage system. Truly D. W. Hull and the whole clique have taken themselves "clean out of Spiritualism," and are no longer entitled to our recognition as co-workers, hence not entitled to expect employment of us.

A word as to our respectability: We are called "respectable" by the free-lovers, intending by the term to imply that we are hypocrites. I hope we are respectable. I hope we are so much so that we love purity, love to see happy homes, love the cause of Spiritualism, and love to be law-abiding citizens. If Mrs. Woodhull and her followers do not want to be entitled to respectability, they are welcome, as well as to be pitied in seeking to be disreputable. There is virtue, however, in being disreputable in a good cause; and there should be condemnation for assumed respectability in order to cover up a bad cause.

We can not condemn the free-lovers for assuming respectability in advocating their bad cause; for they boldly count all the evil reputation they can. Neither should they call us hypocrites because we are respectable, and advocate a good cause. But we care not what they call us. We love truth, purity, justice and progress. We can not be switched off on a side track. The great broad-gauge tramway is the route upon which our cars shall roll. Spiritualism continues to have an abundance of self-respect; also labor that all mankind may rise out of the disreputable mires and cesspools of mental, moral and spiritual faith, into the grand, useful and true respectability of love for the true, the beautiful, the good.

Cincinnati, Ohio.

Voices from the People.

CLAY, ONONDAGA, N. Y.—L. Haker writes.—I admire the stand you take against Woodhullism.

WASHINGTON HARBOR, WIS.—W. C. Betts writes.—I am not a Spiritualist, but I like your paper, and hope to take it for a good many years to come.

STEVENSTOWN, KAN.—Sarah Briggs writes. I could not think of doing without my comforter, the good old JOURNAL.

BRYAN, OHIO.—J. Burke writes.—I think there is enough purity in this country to sustain your good and pure paper.

TIFFANY, WIS.—L. C. Best writes.—I have been a reader of your paper for three months and am much interested in it.

WAYNE, PA.—Willard F. Follett writes.—I am glad Spiritualism is at last rid of that terrible incubus, free-love, or as Moses defines it in his practice, freelustism.

NEWARK, N. J.—N. B. Britton writes.—I see you are having a lively time after those who are after "the world, the flesh and the devil." Good! go on.

WILLOW GROVE, DEL.—J. Colby Smith writes.—I congratulate you in the noble stand you have taken for the right. Woodhullism and Moses-Hillism does not go down in Delaware.

C. G. Tiffany writes.—We had a Spiritual meeting here, Sept. 26th and 27th, and a lecture from Mrs. E. T. Trego, of Philadelphia. She is a beautiful, inspirational speaker. She gave some twenty tests.

DANBY, VT.—A. S. Baker writes.—I can not consent to give up the JOURNAL now. Never fear. What you lose by your fearless exposure of error, you will gain in the open support and gratitude of all the just and true in every walk of life.

VANDALIA, MICH.—C. A. Merrill writes.—Stick to your text, Bro. Jones, and never strike the flag. I find but one in this place that favors the Woodhull teachings, while there are scores that denounce it.

ALBANY, N. Y.—A. Teachurt writes.—I heartily endorse your protests against Moses and Woodhull. I think such licentiousness as Moses and Mrs. Victoria C. Woodhull preach and practice is perfectly abominable.

LOCUST GROVE, OHIO.—J. F. Newland writes. I think you are doing a good work, and my prayer is that you may live and publish the glorious JOURNAL until orthodoxy is dead and buried out of sight.

DECATUR CITY, IOWA.—W. D. Moore writes. I am glad to see you giving such heavy blows to the free-lovers. I used to think a great deal of Moses Hull, but now I would not go to hear him speak. You are gaining friends here by your course.

SAND SPRING, IOWA.—R. W. Champion writes.—I am so highly pleased with the JOURNAL in the Woodhull controversy, that I could not think of delaying payment any longer. Your course is highly commended by all the Spiritualists in this place.

BLUE SPRINGS, NEB.—Herbert Viney writes. Mrs. L. M. Joliet, Ill., was here in July. She awakened up the old dry bones of theology by her electric powers. She is a fine lady and lecturer, and our cause is safe in her hands. Long may she live to battle for such a noble platform of truth.

CHELSEA, MASS.—Miss M. Clark writes.—It is about time our ranks were purged of this scum of obscenity, free-lovers, coming to the surface, and you have the sympathy of thousands in daring to make the RELIGIO-PHILOSOPHICAL JOURNAL speak in the right direction.

BOSWELL, OHIO.—Amos Ware writes.—I desire to applaud the editorial career of your valuable paper, especially in regard to its opposition to the professed adherents to "the higher law," when in reality their animal propensities seem to be their controlling faculties, and they are designing to appropriate the high standard of Spiritualism as a cloak to cover their iniquities.

NORTHFIELD, VT.—W. W. Rumrill writes.—I did think I could not afford to take the JOURNAL another year, but I shall not desert you now. I am glad the line has been drawn between Woodhullism and Spiritualism. We have a chance now to rid ourselves of the greatest drag-back we have ever had to progress in our beautiful philosophy, and let us do it.

NEWARK, OHIO.—J. R. Scott writes.—I see by the last JOURNAL that you have lost a subscriber. I send you a bran new one to fill his place, one that is neither a bigot nor a Woodhullite. Go on, Brother, you have the unbroken line of Spiritualists of this city to back you in the noble stand that you have taken to beat back the damnable doctrine of Woodhullism.

YOUNGSTOWN, OHIO.—Willis F. Whitehead writes.—Thank God, the separation is consummated. Let us organize now with pure Spiritism for our rock. Hurrah, the diamond truth of the ages has been dusted, and now shines forth upon the world in all its purity. Free lust will live no more on the manna of Spiritualism. May the angels guard and bless you for publishing one true paper. May you live long in battling for the right and ventilating shams.

TYNGSBORO, MASS.—Elisha Hall writes.—The public mind is being considerably agitated in regard to the Christians having the Constitution of the United States amended so as to have God recognized. But a thought has suggested itself to my mind, whether it would not be much more to his credit as possessing infinite wisdom, to revise the plan of salvation? I think the churches had better present something to the people showing a little more wisdom on the part of God, before they attempt to force him upon the people as their Supreme Governor, for if he has no more ability to govern the material world than he has shown in his plan of salvation or power to execute his laws, I think he had better not be elected Governor.

CANTON, ILL.—J. H. Rainey writes.—I take the liberty to send a line to you asking the address of Mrs. Teed, a test medium, said to be a very good one. Now, I would like your opinion of her not be ashamed to introduce into our families and stand you have taken on this abominable Woodhull, free-love question.

Thanks for the appreciation. We are assured that angelic inspiration will speedily take all social-freedomites "clean out of Spiritualism." So be it. We advise you to let Mrs. Teed entirely alone. She is a low-bred impostor; was recently detected as such in Missouri. We have full particulars marked for publication. Let all impostors and Woodhullites have a wide berth—all to themselves. Spiritualism has been hampered long enough. Treat mediums kindly, but ever ask for the very best test conditions, that will place them beyond suspicion of imposition, and yet never ask for that condition which will necessarily result in a disability on the part of spirits, to manifest the results of laws which the *ignoramus* and self-conceited are apt to disregard.—[ED. JOURNAL.]

PEORIA, ILL.—E. G. Johnson writes.—I never could understand the necessity of an organization upon a mere fact—that of spirit-intercourse, which if proven only proves the fact of immortality, without much proof. Might as well organize a party or society upon the fact of a vacuum in natural philosophy, or argue away diseases. So long as we organize, every mental cripple who gets inflated with a communication from a spirit imagines he must immediately begin to tinker up the world.

ST. MARYS, OHIO.—Amos Benton writes.—I see by the JOURNAL that our friends—the friends of decency and good order at the late convention at Chicago, cut loose from the putrid carcasses of the "Moses-Woodhullites," a measure that ought to have been taken long before this time, to have preserved a good reputation for genuine, pure Spiritualism. I would recommend forgetfulness of them as far as possible, and would desire that the name in connection with Spiritualism, could be more fully suppressed than that of Erostratus, who burnt the Temple of Diana, at Ephesus, was by the Ephesians.

BAYOU PHILIP PLACE, MISS.—Randolph Martin writes.—I don't believe in this so-called New Departure from Spiritualism. If the large brain of Moses used him thus, give me a little less brain, or else I would be re-created and made a brute in the beginning, not waiting for age to develop the brute propensity. Brother, I, for one, say, let us be done with that tribe, kith and kin. I do not recognize them as the representative power of American Spiritualists—not at all. If they are, I want to be counted out at all times.

LANCASTER, TEXAS.—F. T. Hibler writes.—Many persons in this State seem to have become deeply interested in Spiritualism. A number of my acquaintances of whom I hardly dared to entertain a hope, are now anxious inquirers. We had a very fine trance medium here, Mrs. Annie C. Torrey, to lecture for us two weeks ago. She is a very eloquent orator and left a vivid impression. We have exceedingly few free-lovers in this country. Spiritualists generally aspire to some thing higher than the secret practices of old churchology and the unrestrained passions, which any animal can have.

DOVER PLAINS, N. Y.—Joshua Rodgers writes.—And now in conclusion let me say a word about the course of the JOURNAL in regard to all big headed, Moses Hull. Your way of dealing with him meets my unconditional approval, only you do not lash the lecherous scoundrel half as badly as he deserves. I do not believe in persecution, but I do in plain talk; that is, for an adulterer, fornicator, and seducer—I mean just that and nothing less. They may call it social freedom; they can not make it smell sweet, call it by what name they may. It is prostitution of the grossest kind and nothing less.

SINKING SPRINGS, OHIO.—Dr. J. M. Tener writes.—Inclosed you will find 30 cents for May and June number of the LITTLE BOUQUET. I have no small children, but if it is half as good as the other number of Light, the RELIGIO-PHILOSOPHICAL JOURNAL, it won't hurt some of us big babies to read it, and then give it to the children. We want pure Spiritualism ingrafted in the minds of our young. That's right, Bro. Jones, make Hull and Woodhull & Co., feel their shame—don't yield an inch. You have plenty of friends and still more are coming.

DUBUQUE, IOWA.—Harris G. Stevens writes. I am glad to see the JOURNAL take so firm and decided a stand against the Woodhull free lust doctrine. Spiritualists certainly have enough to carry on their shoulders without such unnecessary slime and muddy water attached. Every person with ordinary share of common sense, having any noble and beneficent purposes for bettering the present condition of humanity, will at once separate from, and rise above, those advocating a free-loveism that runs into free lust and prostitution. Let us all seek that which is good, lovely and pure, leaving behind all that tends to debase and dwarf all that is good and noble in ourselves.

GLENWOOD, N. Y.—S. N. Blakely writes.—I see by the JOURNAL that you offer to send a few numbers of it to those who wish to distribute them among the thinking class of community. Please mail to my address back numbers of Sept. 13th, if you can, containing the filthy, soul-destroying, degrading animal letter of Moses Hull, as I wish to distribute them among the subscribers of the BANNER OF LIGHT. The time has come when a leading Spiritual journal should speak in thundering tones against this hellish doctrine of free-love or free-lust, and a paper that keeps silent on this damnable question, keeps its readers in the dark, and acknowledges to the orthodox world that it sanctions the debasing ideas of Woodhull, Hull & Co.

PHILADELPHIA, PA.—W. L. Jack, M. D. writes.—No better or purer man lives in our midst than Dr. Childs, who so ardently labors in our spiritual vineyard here for free promotion of truth and virtue. May the dear angels who have been with him in his successful labors of the past, still remain with him in the future. The time has come when the final triumph of virtue over free-lust. Now, Bro. Jones, never be alarmed at what pigmies or parasites may write or say in regard to you, for I know that S. S. Jones is more commended for his virtue, truth and fearlessness of others than any soul living. Just as I write this another speaks his mind and says, "Tell S. S. Jones that the few Spiritualists in Trenton, N. J., bid him Godspeed, and may he live to see the hydra-headed beast, free-love, dead."

VICKSBURG, MICH.—W. Williams writes.—Words can not express our high appreciation and approbation of the noble position you have taken in the Social Question, and our confidence is unshaken in your ability, aided by angelic influence, to defend your position to the last. We feel that your cause is a just one and your philosophy glorious! It is attracting the attention of noble minds. I recently heard a Congregational minister announce from the pulpit that he wished it distinctly understood that he firmly endorsed the doctrine of eternal progression. Such accessions I consider rapid strides toward reform, and the throwing off of the shackles of priestcraft. Aug. 30th and 31st I attended a Spiritual meeting at Brownell's Station, Mich. On Sunday forenoon, the meeting promised a success; but in the afternoon, it turned rather to a free-love discussion, which soon became disgusting and wound up in boisterous confusion, a shame and disgrace to the spiritual cause, as it did at Charlotte and several other places, and as it ever will when discussed before a mixed assembly who do not meet expressly to hear said subject discussed. I exhorted my brethren in future when a meeting is called and convened to listen to the grand and elevating truths of our glorious philosophy, that they desire entirely and altogether from any remarks relative to the Social Question. It is frequently asked by our sectarian neighbors what are the teachings, or doctrine of Spiritualism? I reply, come out to our meetings and learn. I have been successful in persuading some to go, but how sad my disappointment when I have seen them sit and writhe, as it were, under a free-love jangle.

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McHenry, Ill., September 14th, 1873.

Gentle reader of the RELIGIO-PHILOSOPHICAL JOURNAL and of the Advertising Corner of the Gentle Wilson, Greetings we send you from the sons and daughters of God in council assembled at McHenry, Illinois.

Our Fifth Quarterly Meeting was called to order at 10 o'clock A. M. on Friday morning, the 12th inst, President Dr. O. J. Howard in the chair, Vice President Severance, and Secretary E. V. Wilson in their places. The hall in which we met (River Side Hall) is one of the finest in the State, well lighted by day and by night and well ventilated, and is easy to speak in. On call of the President there were sixty-seven delegates present, notwithstanding the morning was ushered in with thunder and lightning, and a fine baptism of rain; in fact, the angels of love who had assembled to council with us for the good of humanity, greeted us with a salute from heaven's artillery.

The President, Dr. O. J. Howard said, "Friends, I now call the convention to order, pursuant to the adjournment at Rockford to meet in McHenry on this day. We have come together to council with each other on the truths of life. We will now call for our Secretary's report."

E. V. Wilson, Secretary, then reported names of speakers engaged.

Your Secretary begs leave to further state, that the report of the Annual Convention of the Northern Illinois Association of Spiritualists was reported in the RELIGIO-PHILOSOPHICAL JOURNAL, immediately after the convention closed its session, and the effect of the Annual Meeting of our Association has been all that we could wish, and the Fifth Quarterly Meeting of our Association now in session, will prove not inferior to its predecessors; and Mr. President, we ask for further time to complete our report. Granted. Mr. Chairman will now call for some motion looking to hard work.

It was moved and carried that a conference of this Convention occupy the morning hours, and that the President appoint a Business Committee of three, which he did; consisting of John Gage, of Vineland, N. J.; Mrs. E. Durkie, of Geneva, Wis., and E. V. Wilson, of Lombard, Ill., who after consultation reported as follows:

1. This Fifth Quarterly Meeting of the Northern Illinois Association of Spiritualists, will resolve itself into a mass-meeting of the whole, and that all persons from any State in the Union or British Dominions, are by this resolution entitled to take part in the work to be done at and during this Convention.

2. That this Convention adjourn at the hour of 12 o'clock M., to meet at 2 o'clock P. M.—sharp time.

3. That the evening meeting be called to order at 7 o'clock—sharp time.

4. That the Convention shall be called to order at 9 o'clock A. M., Saturday 13th, and that during the sessions of this Convention we shall be governed daily by these hours for coming to order.

5. Your committee report that the order of work shall be at each session, first, music and singing; second, conference one hour preceding the lectures, and that each speaker shall have ten minutes, and not speak twice; and your committee report that the speakers for the afternoon, Friday, 12th of September, are, 1st, Chas. W. Stewart, of Janesville, Wis., in a speech of thirty minutes; 2d, that Dr. Juliet H. Severance, of Milwaukee, has the closing speech without limit of time.

6. The evening services will be, 1st, conference from 7 to 8 o'clock; 2d, thirty minutes' speech by E. V. Wilson; 3d, closing speech by Mattie Halet Parry, of Beloit, Wis.—time unlimited.

7. Arrangements have been made for instrumental and vocal music for each session of this convention.

8. Your committee wish it distinctly understood, and call upon all present to take notice: That arrangements have been made to feed and lodge all who may attend our convention. The committee having in charge the lodging of delegates and visitors, will assemble on the left of the speakers' desk. All wishing lodging will report at the close of each session to this committee, John M. Smith, Chairman of the Committee on Lodgings.

9. The Convention will furnish meals free of charge to all who attend the convention. Good and efficient cooks and assistants will attend to the supplying of food.

10. On each day, beginning to-day, September 12th, at noon, during this convention, dinner will be ready at 12:30 P. M.; supper at 5:30 P. M.; and breakfast from 7 o'clock to 8:45 A. M. The following rules of order must be observed, and will be strictly enforced: The meals will be served in the large and pleasant dining-room on the right at the foot of the stairs. There will be a guard at the dining-room door, who will prevent all crowding or disturbance.

The guests will please remain in the hall of the Convention until called to their meals. They will then proceed quietly and in order, avoiding noise or crowding the hall, and when the table is full, the door will be closed until the table is reset, and then the second call will be made, and thus continued until all are fed.

11. There will not be furnished any meals at the houses of the citizens of McHenry, who may lodge our delegates or those attending our Convention, unless by special invitation on the part of our friends who kindly lodge our guests.

12. The dining-room table supplies and kitchen department, will be under the control of Dr. O. J. Howard, of McHenry, Ill., and E. V. Wilson, of Lombard, Ill.; Dr. Howard acting as general purveyor for the convention, and E. V. Wilson, as financier. At each table or meal, there will be a collection taken up to meet the expenses of the dining-room. Thus, brothers and sisters, we propose to avoid the drudgery heretofore entailed on our mothers, wives, sisters, daughters and equals, at these, our quarterly meetings and General Convention, thus enabling them to share our counsels, and assist with their quick perceptions and sharp intuitions.

The report of the committee was received and adopted. Convention then adjourned to meet at 2 o'clock. During the morning conference, sharp thoughts were uttered by Dr. J. H. Severance, Chas. W. Stewart, E. V. Wilson, John Gage, Mrs. Parry, Pratt, and others, the session being instructive and profitable.

Friday, 2 o'clock P. M., September 12. Convention called to order by the President. Music and song. Conference for one hour, during which interesting speeches were made,

Friday evening, September 12. Meeting called to order at 7 o'clock, Dr. Howard in the chair. The opening services of music and singing were grand. Then followed a conference of one hour, during which great truths were spoken by many present. At the conclusion of the conference, the large hall was full (580). We think that we never saw so many white and grey heads, both men and women, together in our life, and many others remarked the phenomenon.

After singing, E. V. Wilson came forward and in his own peculiar and "gentle" way, spoke thirty minutes on Christianity and Spiritualism comparatively. He was followed by Mrs. M. H. Parry, in a grand effort on "The demands of Liberalism." Meeting adjourned at 20 minutes past nine o'clock.

Saturday, September 13, 1873. Convention called to order at 9 o'clock A. M. Report of delegates called for, when 132 delegates, from twenty different counties in Illinois, responded; 72 delegates responded from Wisconsin; 43 delegates from New Jersey, Ohio, New York, Pennsylvania, Iowa, Indiana and Missouri, making, on Saturday morning, 247 delegates. After this call of delegates, came the conference, during which we had a sweet, refreshing shower of spiritual grace, the angels joining us in the holy work of humanity. Adjourned to 2 o'clock P. M.

Saturday, 2 o'clock P. M., September 13. Convention called to order, our hall full of earnest and intelligent men and women. The usual singing, then conference. Adjourned to 7 o'clock P. M.

Saturday evening, September 13. President Howard called the Convention to order at 7 o'clock sharp time. After report of business concluded, there was a conference of thirty minutes.

Sunday morning, September 14, 9 o'clock A. M. A glorious day overhead and under foot, and in our hall a joyous heaven, every seat filled, and on the call of the house to order by our chairman, Dr. Howard, the Business Committee made their report.

At 3 o'clock Sunday afternoon, September 14, E. V. Wilson gave a matinee, and for one hour and thirty minutes, held the vast audience spellbound with his wondrous knowledge of human nature and spirit-life, being, indeed, as familiar with the past of men and women's history, as if he had lived with them all their natural lifetime. This matinee was a feast, indeed, causing some to weep for joy, and others to feel that it was good for them to be there.

[To be concluded next week.]

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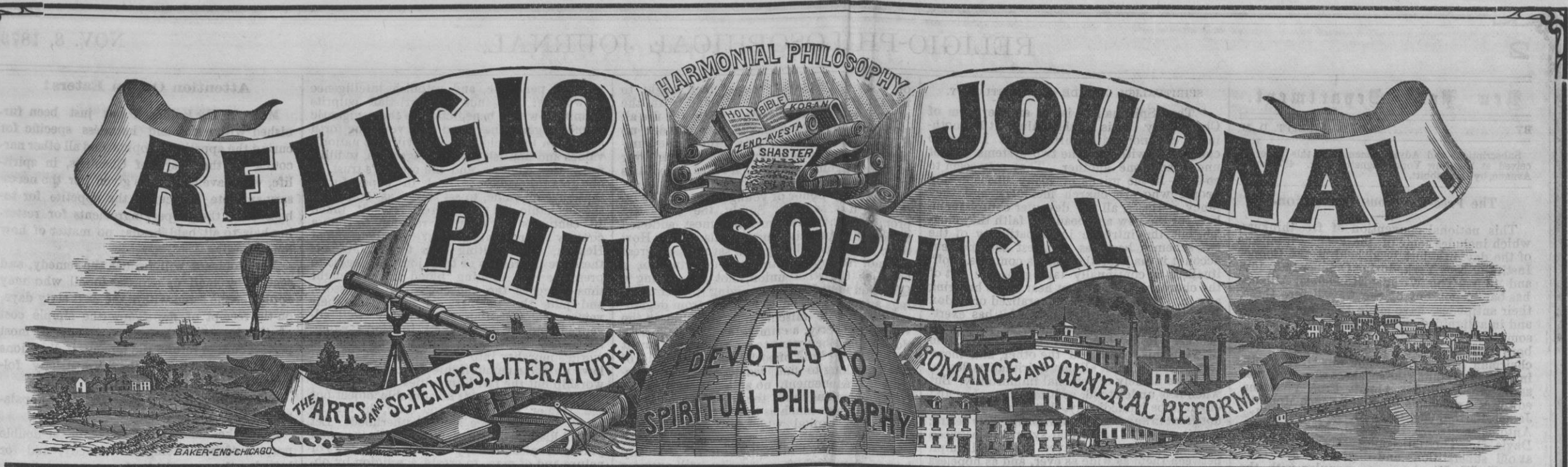
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

{S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.}

CHICAGO, NOVEMBER 8, 1873.

{\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES EIGHT CENTS.}

NO. 8.

OCTOBER BY MOONLIGHT.

BY EMMA TUTTLE.

Goldenly beautiful rises the moon,
Bringing to night her oblation.
Richer by far than her silver in June,—
A mellow and calm salutation.
Sober as nuns on the shadowy hill
The trees, which were flashing and flaming
To-day in the sunlight, stand dusky and still,
Their beads to the saintly stars naming.

Shrive them in silence and sadness, oh! stars,
And utter no word of upbraiding
For aught which their modest simplicity mars.
Mad whispers, gay tints, vain parading;
They dream not, I ween, that their gorgeous
attire
Is the first kiss of death thrilling through
them;
Their march will be short in their garments of
fire
To where the cold ground will bedew them.

Indeed, we shall miss from the sweets of the
world
The leaf-music rising and dying,
Through all the long summer, the wee bits of
song
Wrapped up in bird-feathers adying.
But living is learning to face the whole truth
That naught can be hidden in keeping,
Yet, looking through tears we discern it in
youth,
And aged eyes look at it weeping.

Afar in the evergreen country of God,
Where things never fade from perfection,
Do souls ever look down the paths they once
trod

In tender and hushed retrospection?
If so, the most beautiful picture of death,
Revealed by the moonlight so mellow,
Must be of October, leaf-crowned with a
wreath
Green, crimson, brown, orange and yellow.

SPIRITUALISM AND ITS PHENOMENA.

Compiled from various sources, by Dr. T. F. Talmadge, for the Religio-Philosophical Journal.

BRO. JONES:—It is my intention to present to your readers from time to time a complete synopsis of Spiritual phenomena occurring in all parts of the habitable globe. The narrative furnished last week in regard to the "haunted" house in Wisconsin, and the manifestations occurring at the seances of Bastian and Taylor were read with great eagerness, and I have no doubt the following account of a medium residing in Missouri will be read with equal interest. I give the statements of Bro. E. J. Stout, under the head of

THE WONDERFUL MANIFESTATIONS STILL INCREASE AT THE HOUSE OF H. T. PITKIN, THROUGH THE MOST WONDERFUL MEDIUM OF THE AGE, AT MEMPHIS, MO.

I have again been gazing down the broad avenues of eternity at my friends that dwell upon the evergreen shores of celestial rivers that unceasingly meander through the land of light and song, and oh! how it has gladdened my heart—yes, it has filled my very soul full of unknown love to the author of my being and to all mankind. This earth, that was so gloomy and dark to me while trying to find the pathway to heaven by the old-theology directory, smeared all over inside and out with the blood of a crucified Jesus, is now so gloriously bright, that my heart continually breathes forth its thanksgivings to Him who holds worlds and systems of worlds in the hollow of his hand.

On Thursday, September 4th, my wife and I visited Memphis for the purpose of attending a few seances. We have been present at five in all since the publication of my letter in the RELIGIO-PHILOSOPHICAL JOURNAL, and knowing how eagerly my hungry soul devoured every well attested account of spirit manifestation, and from the numerous letters I have received from different persons, thanking me for the account I sent you, which you published a few weeks since, I thought I would give you a synopsis of what transpired at the seances attended by myself and wife Sept. 4th, 7th, 11th, 14th and 16th.

Thursday night the circle was formed as usual, the medium securely hand-cuffed, the key given to one of the audience, the lights turned down, a couple of songs sung, when whiz came the rope out of the upper opening; and here, please remember that this upper aperture is so high that the tallest men can but just reach it by standing on tip-toe. The rings were then put through the hand-cuffs and around the arm of the rocking chair in which the medium sat. Several hands were then shown and a lady's arm, full length, of delicate form at the upper opening—the hand down, the elbow up. No person in the flesh could possibly have presented his hand and arm in this position without the aid of a ladder. At the lower opening appeared a female form that beckoned to my wife, and not seeing her face plain enough to fully recognize her, my wife asked, "Who is it?" She replied, "Jennie Connell," the wife of Dr. Connell of LaGrange, Mo., sixty miles distant. She held a long conversation with my wife, and sent messages of love to her little ones left behind, and at the same time requested my wife to kiss Maggie, her youngest, for her. She spoke plainly and distinctly, and when asked if she would show herself to me, said "yes," and I saw her very plainly, so that I easily recognized her. She remarked, "Oh! I am so happy! this is heav-

en. I am so glad you are not jealous." My wife asked her why, and she said, "Because Stouty is so good. Now give me a glass of water and then sit down." She asked her then if she could give us a test for a rigid Baptist lady neighbor of ours in LaGrange. "Yes; wait a moment and I will bring her ma." In an instant an old lady stood at the opening, said her name was "Lucy Kuhall," the veritable mother of our neighbor. My wife inquired if her daughter would come to see her. "No! she is too bigoted." She said many things relative to her passing away, which she requested we should tell her daughter.

Then came a young lady whom I had known in my youth, some thirty years ago, and talked with me, after which she wrote the following, and handed it to me: "God bless you and wife. Sarah."

Then came my mother who passed away some forty years ago. I well remember her. She showed herself so plainly I could see every lineament in her features. She remained several minutes. I witnessed a most singular metamorphosis. She did not leave as others had previously, but seemed to will, or rather glide into another female form at least a head shorter than herself. It was the form and features of a young lady I had known in earlier days. This form stood and gazed into my face most intently. Again my mother came and remained, seeming loth to go until her nose, mouth and lips were dissipated, leaving, as it were, a hole in her lovely face. I could distinctly see all her features but these. The effect was anything but pleasant to me. Next my wife opened the door of the cabinet and beckoned me to her. By her right side stood a little child. I did not recognize the child, but presume it was ours, as she had two children in the land of light and love with her; one went before, and one after she passed away.

At another seance the medium was hand-cuffed as usual, and the rings placed on the little shelf at the opening. In a short time the medium came out with one ring on each arm, he being securely hand-cuffed at the time. He then went into the room again and by our request, his coat was taken off and thrown out of the opening at our feet, still having the hand-cuffs on, and locked. In a short time the spirits asked for his coat, saying it was too cold for the medium. The coat was held to the upper opening and was taken in with a jerk. It was put on the medium by the spirits while the hand-cuffs were still on, and locked. The spirits then tied him in a very secure manner, and he was brought out of the cabinet and untied by three gentlemen, strangers, with a great deal of difficulty. He was then taken back into the cabinet. After a while the question was asked, "What are the spirits doing with the medium?" They answered, "We are doing something; just come in and see, if you want to." Just then we heard something fall, and we asked "What it was." They answered, "We are hanging the man, and one of the hooks broke." We went in and found him suspended to the cloth-hooks on the wall, with a ring on each arm at the shoulder, and a rope about two feet long with each end tied fast to the rings. This rope was half hitched three times on one of the hooks; each hand was extended the full length of the arm and tied to a hook; his feet were tied together. Thus he hung suspended, his feet four or five inches from the floor; but before going to the cabinet room, we heard deep heart-rending groans which caused much excitement, the medium's wife demanding the door to be opened, when lo! we found the spirits had locked the door on the inside. Mr. Pitkin had to mount a chair, creep into an opening, and with a cane force the door open, when the medium was found as above stated. It took three of us to get him down. It was a mock crucifixion of Jesus Christ.

At another seance a beautiful delicate female hand beckoned for some paper, having thrown upon the floor what was laid upon the shelf at the opening. It did not suit them, as it was printed on one side. We gave them a piece of note paper. They then threw the pencil on the floor. The hand made motions as though it wanted to write. Another pencil was handed them. They tried to write, then threw it on the floor. We could not understand what was wanted. They then took the medium's knife out of his pocket and threw it out on the floor. Still we could not understand what was desired. I then asked a beautiful female figure if she could not tell me what was required. She said very distinctly, "Sharpen the pencil." On examination we found the lead of the pencil broken off up into the wood. In a very few moments the following was handed out of the opening, written on two separate pieces of paper, in a beautiful delicate hand—the first was the exact hand writing of Mr. Pitkin's sister, who has been in the Spirit World some twenty years.

TO MY FATHER.

An early flower unasked bestowed,
A light and courteous tread,
A voice to gentlest whisper hushed,
To spare the aching head.

Miss F. Hamton.

Our heavenly Father loves to see
These precious fruits of love,
And if we only serve him here,
We'll dwell with him above.

From your Anna.

This last was from my wife who passed away in May, 1862. During the whole of the foregoing seance the medium was securely tied.

At another seance, after the medium entered the cabinet, a bouquet as large as a man's head was placed therein. This bouquet was sent to Memphis with the request of Mr. S. Chambers,

to be disposed of as above stated. After singing a couple of tunes, the aforesaid bouquet was handed out of the opening, and laid on the shelf by a spirit. He then took up a pencil and wrote in full view of all present these words:

"God bless my dear wife for sending me these flowers. I. CHAMBERS"

Immediately afterward, he wrote the following:

"To my daughter, Mary Chambers. Be kind to your mother that God may bless you. I. CHAMBERS"

At one seance the tin trumpet was put out, and called for Mrs. Stout who was present. She went up; the trumpet was put to her ear; a weak faint voice spoke saying, "Thompson." My wife said, "Father!" It replied, "Brother George."

My wife had a brother by the name of George who passed away to the land of the immortals when only fifteen months old, nineteen years ago.

At another seance the spirits ordered the lights extinguished. I obeyed the command. In a short time there was a good deal of grumbling and fault finding, saying they could see nothing. I asked them to wait a few moments, being fully impressed they wanted to show themselves by their own light, but so much fault was found, I said, "Well, I'll light up." I had not got the words out of my mouth before the cabinet door was quickly opened, revealing a ball of fire, the size of a hickory nut, lying on the carpet. The spirits picked it up, moved it around in a circle. It finally seemed to explode. The spirits then slammed the door very hard, manifesting their displeasure. They have frequently, in fact at nearly every seance, opened the door and showed themselves from head to foot. I have seen as many as five forms at a time when they opened the door.

Sunday, September 21st, seance as usual. Present from a distance, Capt. Wm. Reed, of Illinois, and Mrs. Black of St. Louis, with a large attendance of home members. No restraints were put on the medium as none desired it. In a short time Capt. Reed's brother, a tall dignified spirit, with a long flowing beard, appeared at the opening and was recognized by him. He conversed in whispers a long time, say ten minutes, and which was so real that Capt. Reed was overcome with his feelings; thanked God with almost every breath for such a glorious and unexpected fruition of his hopes and aspirations. The following was then written at the opening in a neat readable hand, and thrown out, the sound of the pencil at times being just like telegraphing.

"TO MY BROTHER:

"Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness
Which any man may show.

Oh! deeds like these, though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose.

"A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit, therefore, William, this is good. Tell Mary I still live. Brother, be good to all, both rich and poor. Mother and the rest are well. Our prayers are for you all.

H. J. REED, pr. T. R."

The spirit forms were announced, and the door was gently opened, showing a full-sized spirit, a female robed in white, who was taken to be Amanda, wife of Capt. Reed, who advanced to the door, reaching out his hand, and receiving a perceptible touch on his coat sleeve at the wrist. Other spirit-forms were shown, but not very distinct.

I am well convinced that if they would sit in total darkness, the spirits would materialize, make their own light, and walk out among the audience. Physical light destroys the spirit illumination. Thus, Bro. Jones, I and my wife, through the never-to-be-forgotten kindness of Mr. H. G. Pitkin, and his amiable and lovely wife, and Mr. J. H. Mott, the medium, and wife, have been enabled to enjoy scenes and soul-fruitions I never expected on earth. We have feasted our hungry and starved souls at their spiritual table, with a freedom and soul-welcome I never expected to enjoy. And here let me say to all that are able, who visit them, not to forget that the medium is a poor man; that his peculiar mediumship unfits him for other employment; and, friend, while he furnishes you with such rich repasts for your soul, don't forget that his family have physical stomachs and bodies that must be fed, sheltered and clothed. Yours for progressive truth.

E. J. STOUT.

I also give another account of the manifestations occurring in Missouri, from the pen of Bro. W. H. Reed:

WONDERFUL MANIFESTATIONS IN MISSOURI.

* * * * * Having had my attention called to the wonderful mediumship of Mr. John H. Mott, of Memphis, Mo., I availed myself of the opportunity of visiting this Mecca of Spiritualism. I had been an earnest investigator of this new (and to my mind scientific) Philosophy of Life, and its apparent, rational sequences. I had, so to speak, arrived at least at a juncture in which my mind and reason could not by analogous course of reasoning reject the rational conclusions of its truthfulness; and yet my skeptical organization required positive, demonstrated proofs. In this condition and status of mind, I arrived at Memphis, Mo., and called on Mr. H. G. Pitkin and family; also on Mr. J. H. Mott and family, by whom I was received with most hearty, welcome and kindness, and never can

I forget their earnest, hearty and unselfish warmth in the diffusion of this glorious truth, and all without the least "material or pecuniary consideration."

I said, "Brother Pitkin, you can not afford to feed and lodge all these hungry and starving souls without pay." He replied, "We have our pay under the present programme, and when a change is necessary, our friends and the public will be promptly advised."

OF WHAT I SAW, HEARD AND EXPERIENCED.

The medium, Mr. Mott, was seated in a high-back chair, his wrists handcuffed, and key given to me. Then with a small rope some 30 or 40 feet long, I tied him thoroughly in his chair, and down to a staple in the wash-board. The room contained a small stand, three bells, a drum and a speaking trumpet. I examined the hall and floor, the only outside opening being a window, which was completely fastened with wire; and was the last out of the cabinet, closing the door behind me. In a few minutes hands were thrust through the aperture, a bell weighing some 3 pounds that was setting on a shelf at the bottom of aperture rang violently; then the curtain parted, and a spirit-face was presented. Mrs. Pitkin, the lady of the house, who sat nearest, arose and spoke to the spirit. She did not recognize the face, but said, "It is a gentleman with long beard." Mrs. Black, of St. Louis, was present, and advised to present herself at the aperture. She did not recognize the face but heard a whisper, "Parthenia, his wife." This was a test for me, being the name of my first wife, whom I buried at St. Louis in 1854. I then presented myself at the aperture, and beheld my brother, H. J. Reed, M. D., who died about three years since. He personated himself completely by gathering his beard in his left hand, and drawing it down, and bowing to me, and using his right forefinger with the others shut up, and motioning as was his habit when earnestly talking in this life. I inquired, "Brother, is this you?"

"Yes, thank God."
"Is there truth in this philosophy?"
In answer he takes up a pencil and slip of paper which lay on the shelf and writes, my face and eyes not more than twelve inches distant: "This is truth. God is good. Keep his commands." H. J. REED."
This was pushed toward me. I took it up and it was read aloud. I realized my brother's presence as much as I ever did at any time in this life. I was not deceived. I was not laboring under an hallucination. I know whereof I speak. I inquired who of our friends were present, and he whispered these names: "Parthenia, Mother, Amanda, Willie and Eliza Ann."

"Will they materialize themselves to me?"
"Yes, they will try."
Parthenia came first. I could not see the features distinctly, but recognized the wide-opened scalloped collar, large pin, and a dim, shadowy appearance of a chain of watch over the neck and bosom, all conveying to my mind her absolute presence.

My mother then appeared in the same manner—the perfect outline of her face, head and neck and breast visible, all perfectly distinct and strikingly natural. Oh! how my soul overflowed with gratitude to God for his great goodness. My brother came as soon as the place was vacant, and gave me many tests, saying, "Brother, could I have known the truth of this philosophy, I would have given thousands of dollars." This gave me the impression that he was unhappy; and I asked, "Are you happy?"

"Oh! yes, thank God."
Then there was written on a slip of paper, "Stimulant for medium required." Mr. Pitkin handed me a silver cup containing some wine, saying, "Pass it up to the aperture and see if the spirits will not take it from my hand. They did so gently, and gave it to the medium."

While the circle was singing, handcuffs were thrown out of the aperture unlocked, the key being in my pocket. Next we heard the rattling of the rope over the chair-rounds, and groans and moans from the medium. The door of the cabinet being opened, the chairs were vacant, and the medium was found hung up under the arms, his back to the wall. His arms at elbows and wrists were looped on the hooks, and thus literally hung in suspension, his toes just touching the floor. In the haste to relieve him, no knot could be found, and the rope was cut from his wrists, revealing the knots immediately under or between his back and the wall. Still remaining in the trance state, he came into the room, and after describing my spirit friends accurately, he invited us all into the parlor, where inspired and controlled by a German professor, he sang several German pieces, and played an accompaniment to them on the piano, in fine style. The medium has no knowledge of German or piano music in his normal condition. This concluded the first evening's experience.

The second evening, the medium was neither handcuffed or tied with ropes, but the rope left in the cabinet, with a request that the spirits give us a sample of their skill in tying.

My brother came again, holding himself in view for several minutes; and for an instant he was so clearly distinct that I could see his eye-lashes and eyes, as perfectly as I ever did in life. Again he appeared with a large pipe in his mouth, for a minute.

Here was a lesson—nothing lost, nothing forgotten, he still repeating his regret, that he had not known the truth of this law of life when on earth. He spoke of many incidents of earth-life, saying, he would give me a written communication, which he did on the following night. Others of my friends materialized themselves, too, but none gave me mes-

sages. After this we heard the rope running across the chair-rounds, and in a few minutes his German control, in broken English, called us to examine their sample of tying the medium. He was removed from the rocking-chair into the office-chair, and tied with wonderful skill and completeness, hard and tight, and no knot to be seen. After all had examined the wonderful skill, his German control wanted to know if any sailor or steam-boat captain could beat it. We gave it up. The rope was cut from his wrist, and behold the knot of knots was under his seat, and he drawn down tightly to the chair, without the least slack possible. Again all were invited to the parlor by his control, and treated to singing in German, with the piano accompaniment.

The third and last evening, the medium was left free, untied in the cabinet. During the singing, a half sheet of blank foolscap paper was taken up from the shelf, and the following was written by my spirit brother:

TO MY BROTHER:

Not mighty deeds make up the sum
Of happiness below,
But little acts of kindness
Which any man may show.

Oh! deeds like these, though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose.

* * * * *
A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit, therefore, William, this is good. Tell Mary I still live. Brother, be good to all, both rich and poor. Mother and the rest are all well. Our prayers are for you and all.

H. J. REED, pr. T. R.

The door of the cabinet was then opened, and my sainted wife, Amanda, appeared in full form, clothed in white, and close-fitting cap, her black hair reaching down nearly to her waist. I approached to greet her, and extending my hand, asked her to touch me, when she immediately vanished. Oh! how my soul rejoiced in the great goodness of God. I recognized this communion under natural law, thus revealed and practically demonstrated to my senses as a scientific truth.

WM. H. REED.

Hampsville, Ill., Oct. 7th, 1873.

A STRANGE INCIDENT.

I send you this article for two reasons—first, that you may send it into the world "broadcast," and secondly, that I may through your instrumentality receive advice or instructions in the matter. In the year A. D. 1862, or about eleven years ago, I was sitting in a chair one evening, and was partially asleep, when I was suddenly aroused by some one speaking to me, or rather addressing me by calling me by name, "Solon." I supposed that my wife had spoken to me, she being the only occupant of the house at that time, except myself, and the voice seemed very familiar. I answered my wife, and desired to know what she wanted, she replying that she did not want anything, and that she had not spoken to me; that she thought I was sleeping and that she was keeping as still as possible so that I might rest. (At that time I was feeble in health.) I was dissatisfied. I knew that if she had not spoken to me, some one else had, and asked her if some of father's folks were not there? She said there was no one there excepting ourselves. And thus I was obliged to yield for the present, but I had not long to wait, for a few evenings after, as I was sitting in a chair the same as before, the same person or the same voice addressed me again, by calling me by name "Solon." I, as before, supposed that it was my wife; but she assured me that she had not spoken, and that I was dreaming, etc.

Time passed on, but with it came no solution of the mystery. Just as often as I was caught in a half dreamy state, or if I should, whilst awake, allow my mind to become wholly absorbed in thought, I was certain of one thing, and that was, to hear my name called. It was never "Best" or "Mr. Best," but always "Solon." Frequently it would be two or three times a night, and began to be annoying. I tried to find out what was wanting. I resorted to every means I could think of, but to no purpose. I kept it a secret, as I supposed that I would be laughed at, if I told it to my friends, as they would say, as my wife persisted in, that I was dreaming, or that it was my imagination, etc.

Some three years or thereabouts after the first occurrence, I was talking with a Mormon Elder, when our conversation drifted somewhat upon revelation. I was impressed to reveal my secret. He listened until I had finished my story, when, leaning toward me in his chair, he replied, "If ever that speaks to you again, and it will, for just as sure as it ever has spoken to you, just so sure it will again, answer it." This opened my eyes somewhat, for it never had occurred to me that I was required to answer it. I supposed that a power that could speak to me, could and would tell what I desired without my help, if I was only willing to listen. Further than this, I supposed that the Mormon Elder thought I was called the same as Samuel was, and consequently I resolved to answer it. And now, Brother Jones, permit me to remark here, that if that same voice was simply the imaginations of my own mind, the solution would certainly be in accordance with the above, while it was not, but entirely different—that which I never thought, much less ever dreamed of, as you will perceive when I have concluded. I had not long to wait for an opportunity to answer it. A short

[CONTINUED ON FIFTH PAGE.]

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The Free-Religious Convention.

This national convention of free-thinkers, which includes some of the keenest intellects of the day, has just been held at the Cooper Institute, New York, during October 14th, 15th and 16th. The World's Evangelical Alliance has barely got out of the way before these, their antipodes, have made their appearance, and in a dignified and courteous way have sent some shafts of wit after their evangelical neighbors, which cut like a two-edged sword. The chairman of the association was O. B. Frothingham, and among the speakers were such men as Higginson, Weiss, Abbott, Prof. Youmans, editor of Appleton's Popular Science Monthly, James Parton, Mr. Gannett, of Boston, Mrs. Antoinette Brown Blackwell, Mrs. Mary F. Davis, etc. The philosophical thrusts of Weiss at old superstitions and dogmas, are terrific, and T. W. Higginson, so popular with the cultivated audiences of Boston, is a polished and dignified speaker, and is really a Spiritualist, though he rarely, if ever, says anything on the subject before the public. Frothingham opened the convention with one of the most masterly speeches I ever heard, and if some Spiritualists have at times felt that he didn't understand them, let them feel so no longer, for he has, perhaps, beat them at their own game, in telling what true Spiritualism is. Mr. A. J. Davis pronounced it a "royal speech," and I will quote something from it, and also from Weiss' scathing remarks. The remark in which Frothingham stated that Spiritualists generally estimated their own numbers at three or four millions, while a Catholic authority has estimated them at eleven millions, is left out in the report. I quote from the New York Tribune, which is quite unequalled in giving reports of all first class lectures:

SPIRITUALISM AND ITS PECULIARITIES.

"Religion in America embraces a vast number of people who are neither Romanists nor Protestants, nor Christians of any defined name, but who, in business, politics, society, literature, journalism, represent the intellectual force of the American mind. First of all must be mentioned the Spiritualists. Spiritualism is rapidly becoming a distinct form of religion. It is not all of a piece. There are different schools of it—a school of necromancy and a school that is devoted to Truth. It has different philosophies—a philosophy of instinct, which legitimates passion, sanctifies appetite, and encourages the low kind of individualism that seeks development through the generous indulgence of what is called nature, and a philosophy of faith which lays great stress on the moral and spiritual intuitions, and indulges the brightest hopes for man on the ground of culture and virtue, is rapidly sinking in esteem and declining in influence. The higher is gaining strength and in dignity. The older Spiritualism grows the calmer and the more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers, come to profess it, it takes on a noble character and exerts a wide influence through the upper classes of society. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable. In his private journal of the year 1856, Theodore Parker, an impartial and keen observer of the signs of the times, wrote: 'It seems now more likely that Spiritualism will become the religion of America, than in 156 it did that Christianity would become the religion of the Christian Empire, or in 536 that Mohammedanism would be that of the Arabian populations. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum fluens. 4. It admits all the truths of morality and religion in all the world's sects.'

"That is strong testimony from one who was not technically himself a Spiritualist. By the truths of religion and morality, Parker meant the essential truths, the divine rule of the world, the immortal development of man, the supremacy of moral law, and the moral oneness of the human race. That prophecy was made nearly twenty years ago. Mark what twenty years have done towards its fulfillment.

"Now Spiritualism has nothing in common with either Romanism or Protestantism, in any recognized form. The Christian Theology it rejects entirely, whether its doctrines be taken as a system, or singly, one by one. The scheme of salvation it has no concern with; the drama of redemption it never attends. It has a horror of priests and priestcraft; the idea of a church as a depository of the divine life and the source of inspiration is utterly foreign to its modes of thought. It discards the authority of the Bible, sinks the claims of Jesus to the level of plain humanity, is indifferent to the accepted version of Christian history, distrusts the records of ecclesiastical pens, believes in development as opposed to fall, in progress as opposed to conversion, in character as opposed to regeneration, in human sufficiency as against human depravity, in natural goodness as against supernatural grace, in universal reason as against partial inspiration, in ultimate beatitude for all as against ultimate beatitude for a few. In a word, it takes a new departure and follows a new path towards a new goal.

"And this it does necessarily in obedience to its first principle, in accordance with its inevitable logic. This it does for all who receive it, whether they have left the churches or not, by whatever names they still call themselves, whatever they may still persist in thinking themselves. This it does within the bosom of Christian communities innumerable.

"For the peculiarity of Spiritualism is that it has broken down the wall of separation between this world and the next. In so doing, it has made both worlds cordially one; it has called into view one spiritual universe; it has revealed the fact that peace between earth and heaven, the mortal and the immortal, the human and the divine, the creature and the creator, the sinner and the saint, is not something to be effected, but something already made, something established in the constitution of things, established from the beginning. This revelation revolutionizes religious faith, effects a complete transformation in the character of religious ideas—in fact, makes religion in every sense a new thing. Religion hitherto has been, and still is, regarded as a device for reconciling the here and the hereafter—for making communication between heaven and earth possible. Now the first word spoken by Spiritualism declares that the unity never was broken, and consequently that all devices for restoring it may be dropped as unnecessary. The priest is an impertinence; the church is an institution without an object. The Bible is a noble collection of human literature, not the record of a special revelation; creeds and confessions take their place with other party manifestoes. Mediation of every kind is dispensed with, summarily, as being outworn machinery that cumbers the engine-room.

SPIRITUALISM OUTSIDE OF CHRISTIANITY.

"Thus Spiritualism is not another form of Christianity. It is another thing. It has nothing in common with Christianity. It has no connection with it. The two systems do not understand one another. They may seem to co-exist in the minds of many unseeing people who are church members, and they fancy, perhaps, all the devout church members for the new and beautiful faith they cherish, but the intrinsic incompatibility of the two schemes becomes manifest the moment account is made of the mind's contents. Spiritualism is continually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized orthodox Protestantism beyond repair. If it has exerted less effect on Romanism, it is merely because Romanism does allow intercourse between this world and the other, and therefore seems to grant all that Spiritualists desire, evidence namely of personal immortality. But when it is understood, as it must be soon, and ought to be immediately, that Romanism does not grant in any degree what Spiritualists desire; that it concedes no cordial sympathy between the two worlds, but leaves the moral gulph between them as wide as ever, and as hopeless of overcoming, except by the mediator's help; when it comes to be felt that the intercourse Rome allows is an intercourse purely of condescension, patronage, pity and grace—a privilege accorded to the saints below by the saints above—that the wall is not broken down but overlaid by the celestial angels for certain ecclesiastical purposes. Spiritualism will effect the same demoralization in the religion of the Romanist that it has effected in the religion of the Protestant.

"Spiritualism lets the soul of man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters feebly at first, and, perhaps, drops helpless to the ground. The air and space bewilder it; but the wings in a little time will recover their strength, and then the creature will revel in the width that appals it and fly toward the sun it fears."

Frothingham winds up with a grand peroration, as follows:

"The religious outlook in America is therefore uncertain and dim, but from what has been said, a few points may be presented as clear:

"1. Religion in America will be neither Romanist nor Protestant. It will not be 'Christian' in any recognized sense of the term.

"2. The religion of America will be scientific—that is, will rest on a foundation of solid fact, not on a foundation of tradition.

"3. Religion in America will be unsectarian, undogmatical, uneclesiastical, not a matter of denomination or party any more, but a matter of free opinion, vindicating itself by its intrinsic worth.

"4. Religion in America will be practical, not merely in the ordinary sense of doing good, but in the grander sense of being humane, being a part of human society, a constituent element in the community's daily welfare.

"5. Again, and above all, religion in America will be free. Its spirit will be the spirit of liberty. It will consecrate the human mind to its high uses of discovering the truth, and will count as fellow-workers, all truth-seekers, in any and every field, literary, scientific, philosophical, careless how they call themselves, incurious as to what name they are baptized in, admitting, welcoming, claiming the utmost liberty of discussion and definition; knowing no distinction of persons, professions, or races; hospitable to Greek, Roman, Persian, Hindoo, Musselman, Jew; hospitable also to the professors of no faith whatever, only asking that the mind shall be set toward what is sincerely regarded as true. This spirit of liberty will be in the new religion what the spirit of faith was in the old. Liberty is the very soul of religion. Religion is liberty, the freedom of the soul, the mind's emancipation from narrow thoughts. It is a help toward this condition of liberty that the Free Religious Association has been organized. It illustrates the liberty as well as it can; then it institutes as well as it is able.

"That man will be less religious as he grows older, I cannot believe. That he will be less religious under liberty seems to my mind impossible. As the human mind enlarges, its ideas multiply and expand, its hopes gain in grandeur, its vision becomes transcendent. Knowledge broadens the world, intelligence reveals the laws by which it is conducted, culture extends the relationships of being and multiplies the bonds of sympathy. The better creation is understood, the clearer its divinity is recognized, the more faithfully is its order venerated, the more profoundly are its beauty and goodness adored. The perfectly free, that is, the perfectly enlightened, the perfectly normal man, will worship in a temple of thought as much grander than St. Peter's, as St. Peter's is grander than a Methodist chapel. He will lift up an aspiration that makes the litany of the church seem cold and broken. He will bend before a deity as much superior to that of Christendom, as that is to a Pacific Islander's idol. The larger the mind, the larger the deity, the sweeter the hope. The poet said: 'An honest man's the noblest work of God.' The philosopher replies: 'An honest God's the noblest work of man.' Give us, then, the honest man, and we will have the honest deity. Give us the man of integrity, the whole man round and complete, and his worship will also be full and adequate, a worship as glorious in spirit as it is clear in truth."

Every one should read the following on

EVANGELICAL ALLIANCES—BY JOHN WEISS.

We have had an Evangelical Alliance of the tribes professing Orthodox Christianity. There was a gift of tongues if not the descent of the Holy Spirit. The subjects offered for discussion included "Christian Union," "Christianity and its Antagonists," "Prayer," "Revelations," "The Pulpit," "Protestantism and Romanism," "Sunday Laws and Legislation," "Support of the Ministry," "Christian Missions," and finally, at the very end of this formidable catalogue there came "Social Evils." As regard for authority is supreme in the Evangelical Churches, I considered from what quarter the model and tradition of these subjects must have been derived; and I found it at length in the tavern-bill which Prince Henry discovered in Falstaff's pocket:

Item—A Capon.....2s. 6d.
Item—Sauce......4d.
Item—Sack, two gallons.....5s. 8d.
Item—Anchovies......2s. 6d.
Item—Sack after Supper.....5d.
Item—Bread......0 1/4d.

Monstrous, indeed! Only one half-penny worth of Social Evil to that intolerable deal of theological brew! At a time when the most pressing need is that men of all nations should conspire against intemperance and pauperism, should consult upon the question of harlotry, marriage, divorce, of co-operation; should labor to introduce the principle of arbitration to solve all international difficulties, we had a proposition to consume nine days in subjects which do not touch these terribly vital questions at a single point, and which contain no scientific and organic capacity to solve them, and to leave one day into which all the world's practical problems were crowded. An intolerable deal of liquor, with lime in it, too, to a bit of bread that must suffice for many millions

of starving mouths! These men ought to have rallied in genuine alarm, and with the earnestness of a crusade to fight the fire all along the line, which shoots like powder up the sturdiest tree and roams through the humblest reeds and meadow-grass, the wasting fever of modern immorality which rages in politics and speculation, makes cities panic-stricken, and destroys the honor of young men, parches up the health of society. Surely the signs are prominent enough for men the most addicted to dogma to perceive and take alarm at. How the common people begin to set up their great cry, not for any adjustment of doctrines or a basis of Christian union, not for paying a Christian ministry or organizing prayer-meetings and revivals, but to be saved from degraded politics, a mischievous gambling in the world's property, a criminal creation of fictitious values they want to be redeemed; but it is from every kind of social and political rot that they long to find redemption. No doctrine of Atonement, no antagonism between the theologians and the men of science interests them so much as that reconciliation of labor and capital which involves so much morality, so much peace and good will to man, so many healthy and happy children, so many homes from which prosperity will exercise cursing, bad habits and disease. Monopoly and competition are making inveterate haters out of men who would learn love in co-operation.

* * * * *

Speaking of the orthodox zeal for dogmas

Mr. Weiss says:

"I have heard lately of an Oregon woman who is a very good representative of this technical enthusiasm. In a letter to a friend she dwelt upon a glorious revival season which had visited her town, mentioned tenderly the members of her family who had been brought to a realizing sense of their sins and found the grace of salvation, and she closed with the prayer that all her friends might thus find Jesus. Then in a postscript, which every lady will confess to be the final cause of every letter, she added: 'Father has become very old and infirm, and so broken down that we have sent him to the almshouse.' That's the place where dogma sends the natural morals. Am I desecrating my subject by dealing in jest? Look at the state of this country and tell me what dogma is doing to purify the State. The lightest jest even carries an awful indictment of the popular religion. Here we have enjoyed free doctrine to the heart's content of a more motley assemblage of sects than the world has seen. But in essential features they are the same, and have only the excuse for their existence that we have so many grades of culture. The tri-personal Deity, the infinite sacrifice, the blood of the Lamb, and the necessity of Grace are the same in all, only varied in expression by the mental proficiency of the worshippers. Protestantism has done in America the best that it can do. The air of the Republic clamors from thousands of steeples the hours of conference and service. The thriving people gather in sumptuous edifices whose collective cost would have appalled the builders of cathedrals. And there they respond to confessions and put in an appearance of worship. The Bible, whose themes are purity and righteousness, lies on every desk. Indeed there's hardly a room in all the hotels which has not been provided with a copy, as if the faithful could not get a wink of sleep away from home without it. Has all this propagation of evangelical faith checked the evils which are peculiar to this Republic? Who are the sinners? How many Infidels, Atheists, Unitarians, Free-thinkers are implicated in the scandalous transactions which are the prominent news items of the day? Very few and scattering are the undogmatic sinners. Does this result depend upon the numerical superiority of the dogmatists over the free-thinkers? Doubtless there are more sinners in a large crowd than in a small one. But this does not explain why a doctrinal system which has an exclusive patent of redemption works so badly. It confutes the liberal thinkers with no practical advantage. It may save sinners, but it has had luck in reforming them. It is not an economical contrivance that saves so many sinners."

WORSHIPPING GOD AND MAMMON.

But it is no new thing in this country that the orthodox scheme begets an obtuseness for the moral aspect of great dangers. This was so thoroughly tested during the struggle of anti-Slavery sentiment with Southern politics that we have now no right to expect to see the church showing interest in any moral cause or question. We anticipate the same indifference and moral callousness which hardened the Bible's heart into a bulwark of slavery, advocated the sacredness of immoral compromises, returned the fugitive, and stoned with texts the prophets of the hour. It is no new thing. The church denounced its own preachers, the few who ventured to expose all the iniquities of the slave system. It stands before this country as a church which at all hazards will make doctrine paramount, and also previous, to morals. It is natural, therefore, that with few exceptions, which may be counted on the fingers—I sadly recall one name that once honored your neighboring city—but with rare exceptions the swindling in this country is contracted for by professors of orthodox religion, who brand the liberals as the only dangerous men among us. And to counteract the influence of free thought they expend part of their enormous profits to endow seminaries of correct theology. The great defaulters, embezzlers, gamblers, ring-men, have been brought up in Presbyterian, Methodist, and Episcopalian pews. There they sit, responding to litanies of penitence and confession, trembling all the time, as if an officer tapped them on the shoulder, with fear lest their financial shifts and villanies may not be discovered. There they unite in prayer and take the sacrament—the men who sport in property, who speculate with poor men's deposits, who cripple noble charities. Even the men who are most frequently under suspicion of making false invoices and the like, whose books have to be examined by experts, to clear or to convict, are the property-holders of the established sects. The medieval barons left their castles to make their raids on horseback and in open day. Our barons of the railroads, the stock exchanges, the grain markets, the appropriation bill, file demurely out of free-stone churches, and ride to their robberies on stealthy bits of paper, doctored ledgers, false balances. The way they make their grabs is as invisible to the eye of man as their freckled hearts are to the minister who exhorts them every Sunday to come to Jesus and be washed in the blood of the Lamb. The Evangelical scheme is nothing but paper at the moment of pinch. The adventurous speculator jumps through it like a circus rider through his hoop, and leaves it dangling. But an Evangelical Alliance swiftly provides another for the next man who is expert at riding the two horses—God and Mammon.

THE TREE JUDGED BY ITS FRUITS.

Have we come to this, with principles, atonements, and eternal punishments administered to human nature for 1800 years? A great city sacked for years with impunity by Catholics who adore the crucifix and kiss those innocent feet; a great country infested by frauds and trickeries that tax the whole intelli-

gence to penetrate, and astonish intelligence to witness; thousands of Christian culprits dismissed with a benediction to their gigantic thimble-rigging; nave and aisle vomiting forth scamps in broadcloth to play with the nation's values and nourish its extravagancies, to fill away the widow's and the orphan's trust, as one gets rid of flies; to deal in paper forms that have no value, to set them as traps for the mechanic and the laborer! Has it taken 19 centuries of popular religion to train a country so profligate as this? In the name of Heaven, stop inviting men to go to Jesus if these are the results of that journey; cease to prescribe the atoning blood if the draught thus scorches the conscience of professors, and puts the madness of money into their veins. The Christian era is pretty well advanced, and the day is late. In God's name, let us try some other way. Let us call the world's morality into an Alliance that shall have no doctrine but righteousness; no form of worship but the fair humanities and the fine arts which correspond; no adorable object but the framer of morals and duty, the infinite cause of conscience and scientific men and philanthropists, occupy itself with the laws of nature and of man, to create a religion by observing and interpreting a God; to make facts her comment instead of textual fancies. Let the word be mutuality; let the method be knowledge, material opportunities, social and sanitary legislation; let the emphasis be made by sympathy and co-operation; let the great scheme of atonement be mutual redemption.

A Chapter on Social Reform.

FREE-LOVE, TRUE AND FALSE.

FRIEND JONES.—In common with thousands of others, I am pleased to observe the course of your JOURNAL in relation to the so-called social reform, which of late years has been engineered by Mrs. Woodhull. While not entirely admiring the taste displayed in the choice of expressions used in some of the articles attacking the Woodhull doctrines, and the Hull practices (which might be styled Woodhullism gone to seed), as savoring somewhat of coarseness, I have considered that there was some sort of apology for the language used, because in the nature of the case, the smirchiness of the subject itself, seems to almost necessitate the use of indelicate language, in giving utterance to thoughts concerning it.

For years the c-use of Spiritualism has been burdened with the disreputable matter of free-love, a doctrine entirely extraneous to, and having no sort or degree of vital connection with Spiritualism proper, but which has been in a manner parasitically attached thereto by a certain class of Spiritualists; and Spiritualism has been made to bear the odium of a pernicious and immoral doctrine, which, if the restraints of law were removed from the animal passions of man, would sink the race to the lowest depths of riotous licentiousness, not only in thought and desire, but in practice. Even were we to admit that with properly developed moral sentiments, legal restraints are unnecessary, because persons with such development, "are a law unto themselves," and hence need no such legal restraint; yet a wise mind must take the world as it is, with all its imperfection. For, the sad fact is patent to even the most careless and superficial observer, that with their passions so strong, and their moral governing force so weak, as with the masses, they are, a controlling restraint, above that of the law within the mind, is absolutely necessary, in order to gratify the desires of that nature, and that anything in the form of legal or social restraint upon the same, is an infringement upon their rights,—is tyranny in fact. But they therein lose sight of the higher moral and spiritual man, and in the excess of their fiery vehemence against what they falsely conceive to be a tyrannical infraction of their rights, they do not consider, nor in their heat would they admit, that the legal and social restraints which society has imposed upon their "free-love" liberties, are but an emanation of the moral sentiments, the rightful governing attributes, that pertain to human nature.

Now it may be that, in the imperfectly developed condition of the moral sentiments and intellect, laws may be enacted and enforced, that bear unjustly upon some of the members of the social state. We will admit that it is so, for the sake of argument, but shall we, therefore, abolish these laws forthwith, before we have discovered better ones, and so introduce a state of lawless confusion and anarchy? Nay! An imperfect law that brings a degree of order, is better than no law but the dictates of blind passion, and should be adhered to until a law more in consonance with enlightened moral sentiment can be enacted to take its place. But this would afford poor consolation to those whose voices are already hoarse with declamation for "free-love" liberty. The higher the moral, spiritual, and intellectual development, the more strict the law the moral sentiments would demand.

But what the "free-love" advocates base their demands upon, is not, as they assume, an element of nature in its normal manifestation; it is rather an abnormal development, which, bad as it is now, would become immeasurably worse under a "free-love" regimen. Exercise is the law of development—in the evil as well as the good.

Now, if we must take away the legal restraint from him whose abnormally heated large back brain leads him in the byways of "free-love," among the fair domains of his neighbors, why may we not, on the same principle, remove all legal restraint from the man whose ungoverned passions or covetousness, leads in the path of the robber, the murderer? Why have any laws to restrain any vice or crimes whatsoever, which man may desire to commit? Why single out lechery alone from the catalogue of vices, to stalk free of legal and social restraint—a horrid, loathsome, all-devouring curse? Echo answers, Why?

Texas Speaks.

At a meeting of the Spiritualists of Galveston, Texas, held at their room on the 20th of Sept., 1873, the following was unanimously adopted by said society:

Resolved, That as members of this society and as individuals, we disapprove and condemn in toto, the foul doctrine advocated by Mrs. Woodhull, Moses Hull and some others of that ilk, known by the name of "free-lovers," and further, that no one of that class or tendency will ever be welcomed as a speaker or so-called Spiritualist before this society.

ENOS STONE, Pres.

T. O. MILLES, Sec'y.

The RELIGIO-PHILOSOPHICAL JOURNAL is among our most valuable exchanges. Aside from its able advocacy of Spiritual Philosophy it is a most invaluable auxiliary to a news summary. Of late, the editor, S. S. Jones has opened his battery on the Woodhull Moses Hull Free-Love Sensualists with more than crushing power. The JOURNAL is published at Chicago, corner Adams street and Fifth Avenue by S. S. Jones, Editor and proprietor, at \$3.00 per year—Union City (Ind.) Times, Oct., 14.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

Dialogues and Recitations

The above entitled little book is neatly bound in Magenta muslin and richly embossed in gold.

It is especially adapted to Children and Progressive Lyceums.

The author, Mrs. LOUISA SHEPARD, has in this work, struck

The Key-note of True Reform.

The book opens with a song of invocation, beautiful indeed, by EMMA TUTTLE. Then follows a conversation between a Leader of a Lyceum and its members.

The following are the three first questions and answers. We give them as specimens of the

Gospel of Truth

to be found throughout the book:

MARY.—I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from?

LEADER.—My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering.

MARY.—Is education and knowledge the same thing?

LEADER.—Not exactly; education represents the ways and means, and the act of acquiring knowledge, while knowledge is something acquired or gained.

KATHA.—Must we have education to be civilized?

LEADER.—Education is the main spring to civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.

Parents should send for it and put it in the hands of their children in place of catechisms or any Sunday-school book now extant. Price 50 cents, postage, 8 cents.

Address Religio-Philosophical Publishing House, Chicago, Ill.

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To canvass for that beautiful and fascinating picture, "THE DAWNING LIGHT," representing the Birth-place of Modern Spiritualism in Hydesville, N. Y. Over that Mystic House float bands of angels and rifted clouds lighted by the effulgence of the rising sun. More than three-fourths of the thousands of counties in the United States are not yet taken for the engraving, and thousands are waiting to purchase it of canvassers. Price, with its accompanying Circular, containing a Map of that noted village, and Diagram of house with explanatory reading matter, Two DOLLARS, which remit, stating what places you will canvass, and the sample picture, subscription paper, with terms, will be mailed to you, postage paid. Address all orders to R. H. CURRIAN & Co., 28 School street, Boston, Mass. v15n51f

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LIFE AND ADVENTURES OF

Kit Carson,

By his comrade and friend, D. W. C. Peters, Brevet Lieutenant Colonel and Surgeon U. S. A., from facts dictated by himself. The only True and Accurate History of the Famous Explorer, TRAPPER, SCOUT and GUIDE ever published. It contains full and complete descriptions of the Indian tribes of the FAR WEST, as seen by Kit Carson, who lived among them all his life. It gives a full, reliable account of the MODOCS, and the MODOC campaign. As a work of HISTORY, it is invaluable. A grand opportunity for agents to make money. Our illustrated circulars sent free to all applicants. Write and secure territory at once. M. A. PARKER & Co., Chicago, Ill. v14n2413

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\$75 to \$250 per month, everywhere, male and female, to introduce the Genuine Improved Common Sense Family Sewing Machine. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$15. Fully licensed, and warranted for five years. We will pay \$1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth can not be pulled apart without tearing it. We pay agents from \$75 to \$250 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & Co., 157 State street, Chicago, Illinois. v15n2413

To Friends of Free Thought.

The able series of articles upon the Origin of the Universe, or Materialism and Supernaturalism, written by H. W. Harvard, Ill., and commenced in the Boston Free-thinker, will be continued in THE TRUTH SEEKER, a fearless, outspoken, eight-page monthly, devoted to Free Thought, the diffusion of liberal sentiments and the discussion of all questions pertaining to the welfare of the Human Race; published at Paris, Ill., at the low price of 50 cts. a year, and absolutely the cheapest and brightest paper of the kind published in America. It is yet unknown to many and needs aid. Will not those of liberal views give it a "helping hand?" An article on the subject named, will appear in the number for Nov. and be duly continued. Send for the paper, and address, THE TRUTH SEEKER, Paris, Ill. v15n71f

MAKE HOME PLEASANT.

S N A P.

In this amusing game are 60 cards, 6 of a kind and ten different kinds. It can be played by any number of persons from two upwards. Its name is an index to its character, and its play affords abundant field for the cultivation of ready thought, quick eye and perception. It is sold at the popular price of 50 cts.

TOTEM.

"And they painted on the grave posts Of the graves yet unforgotten, Each his own ancestral Totem; Figures of the Bear and Reindeer, Of the Turtle, Crane and Beaver," —LONGFELLOW.

There are 36 cards comprised in this game, all bearing on engravings of Birds, Fowls, Wild and Domestic Animals. Each card has an appropriate inscription and the method of play is quick and pleasing.

This beautiful game is especially intended for the amusement and instruction of very young children. Price, 30 cents. Liberal rates to the trade.

** For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

BY WM. W. STOCKWELL.

the caterpillars, reaching their high positions only by crawling.

* For sale, wholesale and retail, at the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Author of "Spirit Works," and "Natty, a Spirit."

used with it, for many years. Three Boxes of the
 Peppermint Powders relieved me of all my symptoms of
 dyspepsia. I now eat anything that is common without
 feeling any inconvenience whatever.—(REV. L. JULIAN,
 D., Branchville, Ark.)

The Nunia Association of Spiritualists will hold their regular Quarterly Meeting at the village of Nunica, the first Saturday and Sunday in November. Mrs. L. A. Pearsall will speak to the multitude, assisted by Mrs. Blair, the spirit artist, who will paint some of those beautiful spiritual emblems in public. All those wishing paintings will have an opportunity to obtain them after the meeting. A general invitation is extended to all.

CHARLES HUNTER, Pres.

"Prof." John McQueen.

The editor of a newspaper published at Kendalville, Indiana, goes into ecstasies over a pretended exposure of spirit mediums, by a State prison bird by the name of John McQueen. He dubs him "Prof.," lauds him to the skies, and concludes his article by saying, "The fact is, there is not a spirit medium in the country who is not humbugging the people, and we will give any medium a thousand dollars if they can produce a manifestation that we can not detect and expose."

We accept that proposition, and will give him an opportunity to test the matter with Mrs. Maud E. Lord or Harry Bastian, at our seance-room in this publishing house, at any time that will suit the gentleman's convenience.

A word about this "Prof." John McQueen: It is a fact that a fellow by that name has donned the title of Professor, and entered into the business, first, of traveling around among Spiritualists who do not read this paper, giving what he calls spiritual seances, and getting money from the gullable, and then in a few weeks afterward he turns up openly under the patronage of the churches, as an exposé of his own tricks, greatly to the mortification of the Spiritualists whom he has deceived. Soon after he came out of State prison he did travel for a few months with W. F. Jamieson, as a medium, but was finally detected as an impostor. Both, ever since, have denounced all physical mediumship as imposition, judging all others from their own standpoint. Jamieson vents his spleen in newspapers, McQueen in orthodox pulpits.

Not less than a dozen times has John McQueen been exposed as a rascal, he having served two years in the State prison at Jackson, Mich., as a convict.

We have repeatedly cautioned Spiritualists against being deceived by him, as all know who read the JOURNAL. Those who do not read it, sooner or later see the mistake they have made in not subscribing for such papers as warn them of all phases of imposition, and keep them well posted in regard to genuine spirit communion and true mediums.

This whilom "Prof." is a convicted felon, who paid the penalty of his crime in the Michigan State prison. Let no one doubt what we say. It is true, and if not true, he has a remedy against us for libel. He is the "Prof." that this astute editor takes to his bosom, when he denounces Spiritualism and spirit mediums.

John McQueen is a beautiful specimen of humanity for church members to stake their honor upon against Spiritualism. He is a pretty bird for them to take into their pulpits, to denounce and expose such communion with departed spirits, as was so fully realized at the Day of Pentecost by the followers of Jesus, and as is now daily witnessed by many of the best men and women of the age, not excepting many of the first ministers of the gospel of different churches, including the Rev. Dr. Watson, author of "Clock Struck One." He for a third of a century was a leading clergyman in the Methodist Church South. By reason of his own sincere investigation, and personal observations of spirit power through mediums, he was convinced of the truths of Spiritualism, and like thousands of other honest church members to-day, bears honest testimony to the great truth, and yet preachers and church members to refute so glorious a truth as the demonstration of immortality, will stoop to pick up from the mire, his native element, so contemptible a creature as John McQueen, the State prison convict, and dub him "Prof.," and get a poor slave of an editor, who caters to their morbid, religious taste and corrupt motives for the poor pittance of his daily bread, to denounce Spiritualism, Spiritualists, and mediums, in unmeasured terms. He talks about a thousand dollars when to possess ten dollars, would be to him a luxury seldom enjoyed!

Verily, we pity them all! Christ would say, "Father, forgive them, for they know not what they do." They would release the thief but would crucify the mediums.

We are constantly in receipt of inquiries as to where spirit photographs can be obtained. We refer all those interested, to the advertisement in another column, of W. H. Mumler, who is already well known by his work, to very many of our readers. In our business relations with this artist, we have always found him trustworthy, and his long business connection with the community as a spirit photographer, entitles him to the confidence of the public.

D. P. KAYNER, M.D., Clairvoyant Physician of St. Charles, Illinois, whose lectures on Spiritualism are always scientific and interesting, and who has taken a noble stand in favor of the purity of mediums and speakers and the elevation of the moral standard of Spiritualism, informs us he is about to take the field again as a lecturer, and is ready to answer calls in any direction where the people desire to hear the true Spiritual Philosophy explained.

The Michigan Boys, Jacobs Brothers.

The wonderful mediums for materialization and showing the spirit form as if in this life, will hold seances for a few days at the seance-room of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, commencing on Thursday evening, October 30th, at 7 o'clock.

The number of rooms furnished by the prominent and reputable hotels kept for transient custom in this city, is 5,102, being 2,127 more than before the fire. We can easily take care of 30,000 strangers in a comfortable manner.

[CONTINUED FROM FIRST PAGE.]

time after my interview with the Mormon Elder, probably six and thirty hours, I had been sleeping soundly, when I was partially awakened by hearing my invisible friend calling my name as usual. I answered; but in answering I was thoroughly awakened. A thought passed through my mind that I had done my duty according to Mormonism, and now I would soon know the result. Immediately a sense of laziness came over me—I can describe it in no other way. I knew where I was; knew all that was transpiring around me, could plainly hear the respirations of my wife, and knew that she was sleeping beside me. This was about midnight, when a person came in at the door—I saw him come in—and came to the side of my bed. He was dressed in a light-colored suit, and said, "Solon, get up and come with me." There was the same voice that I had often heard before, and that had so annoyed me. I arose, as I supposed at the time, and we passed out of the house together. We walked side by side and talked together. Soon we arrived at the shore of a lake, the sand of which extended some four or five rods inland, and which was extremely beautiful. We walked on this sand until we came to the water, a description of which I will not attempt to give—suffice it, "clear" was not a proper name for it. Then he stopped and said, "Look over that lake and tell me what you see." In the distance I beheld the dim outlines of islands with trees, but they were wrapped in fog. I replied, "I can not see anything excepting some islands wrapped in fog." He replied, "These are not islands, as you suppose, but they are nations, and you are to be sent among them." I looked again to satisfy myself of the mistake that I had made, but the islands were gone—nothing but the clear water as far as the eye could behold remained. I turned toward him for an explanation, when lo! he had disappeared. I looked again, the lake was gone and immediately the spell was broken, and I was on my bed. Again I could plainly hear the respirations of my wife; and now, Brother Jones, my tale is told. Suffice it, that I have never heard that voice since. I have endeavored to find out what I was to do or teach. At that time I was unconvinced to the great truths of Spiritualism. Since then, and even before, I have received warnings and foresight of future events, of which I will, if desirable, speak in subsequent articles.

Moses-Woodhullism Repudiated by the Chicago Spiritualists.

The following resolutions were unanimously adopted by the First Society of Spiritualists of Chicago, at a meeting held at their hall 181 South Clark St., on Sunday, Oct. 19th inst:

Resolved, That our beautiful faith, Spiritualism, teaches that the purer the life of the individual, the better for the life that now is, and better for the life beyond the river.

Resolved, That we regard the "Monogamic" marriage as the highest type of our civilization, and that any departure from this condition has our most earnest condemnation.

WE most cheerfully ask the attention of our readers to the prospectus of the Ladies' Own Magazine. It is a most able, sensible and charming magazine, and the chromo that goes with it is a real gem of art of great beauty.

A new edition of the "Bible in India" is now ready for delivery. All our standing orders will be filled this week.

TEMPEST-TOSSED is the title of a love story by Theodore Tilton, now being printed in the Golden Age. See advertisement.

HAVE you read what Paul and Judas say about their friend, Jesus?

Miss SUSIE M. JOHNSON has returned, after a year's labor, to her old home in Michigan, and will answer calls to lecture or attend funerals. Address 331 Jefferson Av., Detroit, Mich.

New Books.

THE ECLECTIC for November is especially strong in literary biography. WHITTIER's sad and noble countenance looks out upon the reader from the frontispiece, and in the letter-press is an appreciative sketch of his life; while a brilliant paper on Johann Frederick Schiller forms the leading article of the number. The Editorial Departments are full of interesting. Published by E. R. PELTON, 108 Fulton Street, New York.

THE FISHERMAN'S MEMORIAL AND RECORD BOOK, By Geo. H. Proctor.—Containing the list of vessels and their crews lost from the Port of Gloucester, Mass., from the year 1880 to October 1st, 1873, together with Off-hand Sketches, Big Trips, Narrow Escapes, Maritime Poetry, etc. Gloucester, Massachusetts: Proctor Brothers, Publishers.

The title page of this work as given above, tells more than we could in a column. The book, which is fairly printed, with numerous engravings, must prove of intense interest to thousands immediately connected with the people and vessels whose history is given; and it also possesses a general interest for all.

SCRIBNER'S MONTHLY for NOVEMBER begins a new volume. Edward King's carefully and profusely illustrated paper on Old and New Louisiana, in the Great South Series, is remarkable for its calm and dispassionate statement of the actual state of affairs in New Orleans and Louisiana generally. Mr. Froude's historical sketch of an "English Abbey," is also here begun; and in Stedman's series on the "Victorian Poets," there is an admirable paper on the "most inspired of women," Elizabeth Barrett Browning, followed by a rich list of stories. Professor Newcomb gives an interesting account of the making of the new great telescope at Washington; there is an illustrated story by Edward King, "Only Half a Woman." The Departments of Home and Society, Culture and Progress, Nature and Science and Etchings have their usual variety of contents.

SCRIBNER'S FOR DECEMBER will have a new dialect poem by Bret Harte; and to the January number he will contribute a Christmas story, entitled "How Old Man Plunkett went Home."

In the November ATLANTIC Robert Dale Owen tells about "Interesting people whom I met in London." "The Railroads and the Farms," is an article by N. M. Grosvenor, that deserves careful reading, containing, as it does, many valuable statistics, and much valuable information very clearly written. All the articles of this number are good.

THE HERALD OF HEALTH for November, contains valuable contributions from Herbert Spencer, Mrs. Byrd, Rev. J. C. Holbrook and others, together with the usual good, sound, common-sense articles.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

THE KEY.

Abstract of a Lecture delivered at Lincoln Hall, September 21st, 1873.

NOTE.—The lecturer of the evening being prevented by sickness, from coming, we were called upon to occupy the stand, without any preparation. While the choir were singing, we saw a large key over the audience, and when we rose this was dissolved and the word "Spiritualism" came out. H. T. C.

Spiritualism is the key that unlocks, not only the future and the present, but the teeming past. All along its glittering pathway are scintillations of bright and beautiful spiritual truths, dimly revealed to the uncultured minds of the ages, yet bearing the divine impress and stamp upon them which renders them immortal. The first grand lesson which Spiritualism has brought to humanity, was given by taking its key and opening the pearly gates of death, and revealing the beautiful mansions where our loved ones are dwelling in the perpetual sunshine of love and truth. And we have found these, not as strangers in a strange land, but as friends, brothers and sisters, fathers and mothers, and little children that have gone out from our homes here, as we had feared forever, to find more beautiful ones there, in which they are waiting to greet us with their welcomes, when our pilgrimage is over.

In all the teachings of the past, there was nothing to compare with these grand and glorious revelations that have come to bless the world by rolling away more effectually than ever before, the stone from the mouth of the sepulcher; to unlock death's flower-encircled door, and invite us to look into the beautiful gardens of God, and learn where and how our loved ones dwell in these bright realms.

The religions of the past have failed because they were based upon traditions and faith, often of the most blind character. Mankind were continually asking for bread, and too often they had nothing but the stone of dogma to give them. When they asked for a fish, they received the scorpion doctrine of an endless hell of torment which stung them with agony.

Recently I had an interview with an orthodox minister, and I asked him many questions, and was glad to find a willingness to respond. He admitted that there was a kind of inspiration in the world to-day, but thought it was not to be compared with that of the old Hebrew scriptures, and I agreed with him, only that I did not put the highest estimate on the old musty record, while he did. He believed that spirits, when they left the body, had a sort of semi-conscious existence in which they were able to recognize each other, and in which they would continue until the so-called final resurrection, which he supposed would take place at some indefinite future time, when the old bodies would be gathered up and revived. Here we were widely at issue. I believe in a resurrection to each individual, and that that resurrection is the cause of the change called death, and I know from actual observation that there never is a death without a resurrection, and I believe there never has been, and never will be. It is the separation of the spirit from the body and its resurrection to a higher and better life that leaves the body in the condition we call death.

What a glorious thing it is to live in an age in which faith is fading away, not to leave us in the blank emptiness of despair, but to lead us into the bright fields of light where the sunshine of knowledge shall dissipate the mists of faith and doubt, and give us a solid and substantial foundation on which to build. To me it is grand, as I stand beside the open coffin, to be able to declare without doubt that the spirit is not dead but risen, and stands in all the beauty of its new life in the midst of the sorrowing ones, and often has it been my privilege to give words of cheer from the newborn spirits, telling them that the path is bright and beautiful before them, and that loved ones whom they had numbered with the dead, had met them and proved that they are "not lost but gone before," and that on these beautiful shores we shall all meet when the few fleeting years that are ours here shall have passed, and we, too, shall experience death, and being free, shall see those loved ones face to face and rejoice in the newness of life.

Spiritualism is the grand key that is also to unlock the mysteries of this life, and give us the true philosophy of it in all its conditions. It has come to the world with the most beautiful and perfect adaptation to the wants of humanity. I find it everywhere, among all classes and conditions, and everywhere the communions are suited to the demands of the people. Over all lands, it has come with blessings, and we hail it as the grand harbinger of a better era, when mankind shall live purer lives, and when they shall yield obedience to the highest and best impulses of their nature.

I believe in a living and divine inspiration to day. In my early education as a Friend, I often heard the declaration that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." All that Spiritualism has taught me has confirmed this, and I rejoice to know that the angels, our own loved ones are ministering spirits who are bringing us into a condition to realize this grace of God in our own souls, and they are ever around about us by day and by night, quickening and energizing all the powers of the human mind.

There never was an age in which there was so much thought among the people, quickened and inspired, as mankind have now. There is a grand awakening all over the world. As the old Prophet said, "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." * * *

"The eyes of the blind, physically and spiritually, are being opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out, and streams in the desert."

I rejoice to be a worker with the spirits in this grand and glorious movement, the fulfillment of the old prophecy.

Let us all strive to do our work day by day and hour by hour, and we shall realize more truly the mission of this new dispensation, which has dawned upon the world, and shall know that Spiritualism is the redeemer of the nineteenth century, that shall bring the Spirit-world and the human world into such close rapport that we shall no longer speak of them as two worlds, but know and realize that they are one, and that we are spirits with mortal clothing and living in the Spirit-world now.

I will not detain you longer. I have the pleasure of introducing two mediums from Baltimore, Mrs. Young, formerly Miss Laurie, of Washington, and Mrs. Scott. In the presence of the former, as I understand, the piano has frequently been moved to keep time to the music, and on many occasions it has been raised and rocked with several persons sitting upon it; at one time as much as sixteen hundred pounds in weight was lifted. Among those who have thus been lifted and moved was our worthy President, Abraham Lincoln, and many members of the Senate and House of Representatives at Washington. The piano was then placed in front of the audience, and after Mrs. Young had played a very stirring battle piece, it began to be raised and kept time with the music. These movements could be seen by the large audience. The medium stood up in front of the piano and played a tune which was responded to by the motions.

She then held her hand about two inches above the back of the piano and without any contact it raised several times.

A gentleman from the audience was requested to place his hand under the end of the piano, and the medium laid her hand immediately under that, and the end of the instrument was raised several inches from the floor. This was repeated with another person, both of whom testified that they did not raise the instrument, and that there was no pressure from the medium's hand upon theirs. After this an invitation was extended for seven of the largest men in the hall to sit upon the piano. They did so, and although there was about fourteen hundred pounds added to the weight of a heavy piano, yet it moved with apparently as much ease as before. The result of these manifestations, so plainly witnessed by hundreds, has awakened a deep interest.

We remarked in conclusion, that this was what one friend in England called psychic force, but we call it spirit force, guided as it assuredly was by intelligence, and we saw no reason why, if spirits could move more than a ton, they should not be able with a proper medium to guide and draw a balloon around the world, and when this is properly arranged, we shall not be dependent upon "easterly currents," but will do as some of the inhabitants of some of the older planets are said to do by our mediums, go whithersoever we will through the air.

At a private sitting with Mrs. Young the piano was entirely raised from the floor, all the feet being up at once. This has not yet been done in the hall, though it has been in Baltimore and Washington. Mrs. Young and her family having been burned out at the late fire in Baltimore, have settled in our city for a time. Her residence is 445 North 8th St., where the most skeptical may have an opportunity of witnessing these phenomena.

The Neighbors Say it is Miraculous.

MRS. A. H. ROBINSON, Chicago, DEAR MADAM.—In accordance with instructions, I send a lock of hair for the renewal of the magnetized papers. I have faithfully obeyed the directions your spirit-guides gave in my case, and am a great deal better in every way. So marked is the improvement in my case, that my friends, who saw me the day before commencing the treatment, say it is miraculous. May the good angels strew your pathway to the Summer-Land with Heaven's choicest blessings, is the sincere prayer of your grateful admirer, D. MINOR HOLLAND. Cleveland, Ohio, Oct. 12, 1873.

Mrs. Elizabeth Dipper, a very sick woman, residing at Denver, Ind., after receiving a diagnosis of her disease and one prescription, says, "I have done as directed, I am getting a great deal better."

D. A. Wadsworth, of Lake Mills, Wis., says, "My wife has gained wonderfully. On the eighth day after commencing your treatment (our hired girl being away), she did our washing herself. We are thankful to the good spirits who control you, for doing so well for her."

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For the Week ending Oct. 28.

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HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. "Hearts."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Carlotta LeClercy. "Fate."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. "Funny Mokes in a Fog." Minstrels and Comicalities.

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THROUGH A MEDIUM.

—O—

Opinions of the Press, on Published Extracts.

From the Boston Traveller, July 26.

"Since last Christmas the medium has been at work steadily and assiduously, producing a work which resembles Dickens so closely as to make one start, as though hearing the voice of one long silent in the grave." "The style, to the very minutia of chapter headings, is thoroughly Dickensian. If Mr. Charles Dickens had written the work, we should say that he had inherited his father's ability and manner to a greater degree than the heir of any other literary man with whom we are acquainted."

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From the Worcester West Chronicle.

"Not only surprising talent, but much flavor of the real Dickens wine, is apparent in these communications. * * * Enough has already come forth from the pencil-point of this Spiritualist to awaken the liveliest interest and curiosity, and the public will await further receipts with high expectation."

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"The captions of the new chapters are given in full by the UXTON, and among them are the following, which are certainly in Dickens' happiest vein. * * * Copious extracts are also given, which all admirers of Dickens will be compelled to confess are not unworthy of his pen."

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To the Advocates of Sensualism.

BY W. J. SHAW.

In my last I hurriedly and briefly criticised the action of the Tenth Annual Convention, and the motives of its manipulators—*Radicals*, they were pleased to name themselves; while for the first time in my life, to the best of my recollection, I found myself dubbed a conservative. The name comes as something of a reproach to one who has ever essayed to stand in the foremost ranks of reform. Conservatism would assuredly be the very last charge likely to be brought against me by those who have listened to my expressions of opinion, either in private or upon the rostrum; nor could anything, that did not involve moral turpitude be more distasteful to me; I desire, therefore, most unequivocally to affirm, that *first, last and always*, I am *ultra-radical*; and dare on all appropriate occasions give expression to, and follow, what appears to be the truth, wherever that truth leads, though it be over barriers hitherto considered the most reverential or time-honored. It becomes, however, the individual, who can look back upon many errors in judgment, modestly to distrust all theories sufficiently long to give them an investigation as candidly and thoroughly as possible. Practical barbarism is more likely to offer itself in the garb of reform than in any other; just as all the most gross and damnable religious errors of the past, have been accepted and preserved by virtue of an exterior gilding of truth, in which they have presented themselves. Now come, you latter-day reformers, uttering some truths to a most villainous end, making them serve as the cloak for the most damnable proposition, to which the world has ever shown the least disposition to listen, since the courtesan discounted virtue and ruled Rome; a proposition that the Infinite in nature hath branded as infamous, and from which the conscience of the most radical starts away disgusted.

Free-love, social freedom—these are attractive names, and we most sincerely believe that human love ought to manifest without restraint, and humanity be socially free—free as the air! But between what ought to be, and what is possible of being, there is so wide a chasm, filled with so very many discordant elements, that perhaps one may be excused for doubting, that your leader in his ridiculous roll of prophesies—"mouth-piece for the whole angel-world," can accomplish so desirable a result. Spiritualists have too much acumen to jump in any great numbers at such a gross bait, and of your dogma of virtual promiscuity, which you call variety, they will prove to be provokingly shy.

Joe Smith aimed at becoming a second Mahomet; a goodly number of English dupes gathered about him, while Americans regarded him, as they most undoubtedly do and will your leader, as a humbug, who with pretensions greater and dogmas baser, will hardly approximate Joe Smith's dignity. To catch in orthodox gulls, he assumed to be God's vicegerent—your leader would be agent of the myriad angel hosts, to cater for the leadership of Spiritualists. Shame on you all; not more for your unblushing advocacy of social prostitution, than your attempt to prostitute Spiritualism to the ends of base individual ambition. This last charge is sufficiently vindicated by your action at the Convention, that declared the first era of Spiritualism past, and put it in the back ground as a means to an end; that end your hobby, resting upon your adopted political organization. In regard to the former charge, that you advocate wholesale prostitution, I will repeat, together with some reasons on which my opinion rests. Let them be introduced by your affirmation, that you do not advocate promiscuity since that is assumed to be practiced with discrimination; but you do claim it as a right if a party please; hence we are at issue. *Per se* it is wrong; so you admit. Then is it not right if it affect any other individual, or if its tendency be to corrupt the social relations of others? This does both by engendering those most loathsome and vicious diseases—nature's penalties for the crime, and by communicating them to others; not alone to those who, indulging in the same vile practice, may be said voluntarily to assume the risks; but to husband and wife, leaving its brand upon offspring, who are certainly no consenting parties to such pre-natal conditions: claiming such liberties as these, how pure and saintly you seem! It is individual, physical and moral death, as well as inoculating society at its very fountain head; yet is it a sacred individual right? With far less impropriety might the leper be permitted to jostle his fellow in the crowded marts, and never open his mouth to cry unclean, unclean! Nay! when opportunity offers to wilfully inoculate others with his malady, surely "it is nobody's business!" Most fearful in its moral effects upon society, is this vice of which your variety is the incipient stage. The victim of even moderate indulgence in the latter is rendered incapable of realizing within his or her own nature, any loftier ideas of the sexual relation, than those immediately evolved out of the passion.

Soul union and constancy as an element that moulds the two lines into one, not alone on the physical but on the spiritual and controlling plane, seems not to be a possibility with themselves, and of course they look upon the whole world through their own colored goggles. Must we resort to this fact to explain the action of your leader, when with flippant arrogance, she threw a broad charge of incontinence in the teeth of her audience at the Convention. Her words very forcibly reminded me of this fact gathered out of the confessions of many.

I repeat that the almost invariable result of discriminating indulgence, is a loss of the ability to realize the spiritual in the sexual relation, and the domination of the passionate as its alpha and omega. This is precisely the groveling plane upon which your leader would have you stand. That you honestly entertain the ideas you promulgate, I am not disposed to deny, since it is impossible to say how experience may have colored your goggles.

This variety, to secure the happiness of the sexes, you declare a physical necessity. I am not prepared to deny that it is not so to you. Experience demonstrates, that in addition to the moral effect aforesaid, variety (discriminating) develops an abnormal appetite, in all respects similar to that produced by the use of ardent spirits. As the drunkard's organism demands indulgence, so does that of the libertine and courtesan. By catering, however, to this apparent physical necessity, its demands increase, and as the occasional drinker eventually becomes a sot, so the roue and the courtesan rapidly glide into promiscuity to satisfy inordinate disease, and become the debased and beastly creatures we see upon the street.

Discriminating variety is but the incipient stage of promiscuity. You would avoid what you call sexual starvation. Do you ever consider if it be not possible, that this cry comes from those whose appetites have become abnormal and ravenous through indulgence? Why do you overlook this fact, as well as another, that no great evil or injury, either to the individual or society results from celibacy. Of this starvation you talk volubly and foolishly, and prattle about the equilibrium of the positive and negative forces, of

which you know as much as the rest of the world, *i. e.*, nothing exact, or capable of specific application.

How happens it, however, that you seem loth to speak upon the subject of restraining the exercise of this passion or appetite as well as of any other, since it is apparent it ultimately in vice? Is it because it is directly opposite to your variety-theory? Again, though you can be hardly ignorant of, you fail to notice, the plain fact, that between fairly developed organisms, who constitute the great masses of the human family, there are times when there is perfect reciprocity between any two of them, without regard to temperaments or positive and negative forces.

Starvation! The gourmand is ever starving, when he or she hath stepped over the bounds of normal desire. It is but to repeat a very common experience, to say that men and women, after engaging in a very few successful amours, lose all respect for virtue or chastity; in fact, all appreciation of, or belief in, that love which involves the ideas of oneness, of constancy and respect, and which is the outgrowth of the monogamic sentiment and relation alone. I have known hundreds of such become most reckless slaves of the passion, first indulged in by way of reciprocal variety. It is true that men and women are victims of social conditions that lead directly into promiscuity without the intermediate stage of variety, but this is the very common first step downward to the overthrow of the monogamic sentiment. Yet the loss of self-respect does not in every instance, at the outset, involve want of respect for the virtue of others—it ultimately in that. Is the flippant and sarcastic manner in which you reformers (Lord save the mark) refer to the maternal relation, the gross levity with which you treat all that is of nobility in it, to be referred to this last stage of the vice's manifestation? Are you unable to mark the distinction between normal desire and abnormal mania—that the first is virtuous, the second vicious; the first inseparable from monogamic sentiment and relation, the second from polygamic sentiment and change.

I would willingly relieve you from the imputation that your hobby of variety would cast upon you as individuals, though the influences or motives remain unaccounted for, that lead you to advocate what have heretofore been regarded as the sentiments exclusively of the courtesan and the roue.

Through what experience have you passed, that by simply changing the name prostitution into variety, you persuade yourselves that it means virtue. By confounding abnormal appetite with physical necessity, you fancy it a natural desire. True, you are not without the customary showing of good intention. Liberty is a pretty term with which to cover unlimited license. What avails the clap-net protest against all forms of licentiousness in the face of such teachings. A frontlet of virtue can be found to cover the worst features of vice. It is parallel to advising a friend after this manner: You have an appetite for luxuries, rich dainties in variety. It is natural, or if not, easily acquired by practice. I pray you indulge it to the extent of its demand, and tempt it with fresh delicacies. True, the appetite will grow with indulgence, and nine out of every ten will become gluttonous dyspeptics, but I most sincerely protest against all excesses.

You do say: You have the sexual appetite—it is natural and universal. I pray you indulge yourself to the full extent of your desire, and do not confine yourself to one dish, but stimulate your desire by dainty variety. It is true that the appetite will grow by indulgence, and nine out of every ten can't earn of becoming licentious prostitutes; but I earnestly protest against all forms of licentiousness. For these reasons we say with due deference to the opinion of its Treasurer, that we do not pretend to, but do think, and think we know, that the Tenth Annual Convention did advocate and defend lust and licentiousness, concealed beneath a very gauzy fabric indeed.

Its Treasurer expresses himself well pleased with the results of the convention among others, for the reason that its leaders are entitled to the floor, and the officers, until they present in proper form what they propose to do. However, with the polluted body of the association before them, there appears to be no disposition on the part of the masses of Spiritualists to refrain from administering extreme unction at once, and declaring the so-called "Universal," no-representative association. This is well, else the world will take its teachings, and justly, too, as the common belief and practice of the masses.

Thousands of honest investigators will look with concern upon the threatening disruption of family ties, and the spread of ideas likely to corrupt and undermine the faith and virtue of husbands and wives, sons and daughters, and turn from us in disgust.

It is apparent that it will be the policy of these parties, who claim that they are entitled to the floor and the offices, to create the impression that their views are the reflection of a wide-spread sentiment. I can not but look forward to that as a happy moment, when by some decided act this free license element shall be thrown from the shoulders of Spiritualism to stand or fall in its own strength or weakness. Let Spiritualists speak through resolutions, both as societies and unorganized communities, and a result so desirable is half accomplished.

I believe with the Treasurer of the "Universal," that if loaded with such hobbles as that of which he now stands a prominent advocate, Spiritualism will simply report to the next century, "I still live," for the expression involves the idea of decline; and if free to advance in the native strength of its grand basic truth, it will report to the next century, "Behold, I live dominant in the hearts of the people, an accepted fact, by whose light darkened faith hath given place to knowledge, and airy hope to solid reality!"

Report of Convention.

MR. EDITOR:—The Central New York A. of S. agreeably to notice, held their Second Annual Meeting at West Winfield, on the 11th and 12th ult.

As was expected, Mr. A. E. Summers, of Woodstock, Vt., and Rev. J. H. Harter, of Auburn, N. Y., were the principal speakers, who by the help of the good angels, did themselves great credit.

It was early determined that action should be taken on the "Woodhull" question before the election of officers.

Mr. Wm. H. Hicks, our delegate to the late National A. of S., was present and made an extended report of proceedings at Chicago. He found the Convention had taken Spiritualism entirely out of their deliberations and left it out in the cold. The Convention was packed and imported from New York City. He had acted, at the Convention, of his own free will, without instructions from his own Association.

The action of our delegate together with that of the other protesting and retiring members of the Chicago Convention was fully and heartily endorsed by our Association, which adopted the following preamble and resolutions with great unanimity.

WHEREAS, This Association at its last Quarterly Meeting held at Rome, N. Y., Aug. 23d, 1873, recognized the Chicago National

Convention by appointing a delegate—Mr. Wm. H. Hicks—to said National Convention and

WHEREAS, Said Convention declared that the phenomenal era of Spiritualism has demonstrated the fact of continued existence, and that it should now enter upon its practical era, and

WHEREAS, "Free-love," called also "social freedom," was brought upon its platform and made the central idea, and all absorbing interest of the Convention, and

WHEREAS, According to our views this is a foreign element, of itself a monster evil, and highly detrimental to the cause of true Spiritualism, and

WHEREAS, A minority of the delegates to said Convention, our delegate included, offered resolutions, dissented from, and protested against such use of said Convention and withdrew therefrom,—therefore

Resolved, That this Association utterly repudiates and declares the action of said Chicago Convention to be highly detrimental to the advancement of true Spiritualism.

Resolved, That the monogamic marriage, founded upon love, with just and legal enactments regulating the same, with equal rights for man and woman, and the perpetuity of the family relation is the only true foundation of an enlightened human society.

Resolved, That this Association instruct its officers that they shall not employ as speaker, on any public occasion, any person who advocates the "free-love" doctrines of the Universal Association of Spiritualists, and that we as an Association will not elect to any office in the gift of this Association, persons who in any sense favor the same.

The first resolve received only one negative vote. The second, which is substantially the same as one of those rejected by the Chicago Convention, was adopted without opposition.

The third was opposed by a few, only one member threatened to withdraw, but unfortunately did not. The Central N. Y. Association has now placed itself squarely on record as hostile to the Hull and Woodhull madness. Large numbers of our members would have left us if such action as was taken had been omitted.

A vote of thanks to the retiring officers was heartily given.

The following officers were elected for the ensuing year:

President, Wm. H. Hicks, of Delta, N. Y. Secretary, Miss Eva L. Husted, of Ridge Mills, N. Y.

Treasurer, Frank A. Ely, of Deansville, N. Y. Vice-Presidents, Dr. A. Dennison, Mrs. Henry Link, Alfred Porter, D. E. Summers, Wm. Ives.

The position of the RELIGIO-PHILOSOPHICAL JOURNAL on the "free-love" question is very gratifying to all who read it, and we only wish the number were greater.

S. D. SMITH, Retiring Sec'y.

Moses and Alvia.

As Brother Moses "wants to be a martyr, and with the martyrs stand," and also by reason of "recent events, needs a paper" to promulgate the "ethics of the Hull brothers," and hopes soon to revive his paper, I would suggest a method by which he, too, may be idolized as a "him crucified," and thereby be enabled to acknowledge, five, ten and even twenty dollar donations to a fund for his paper. When the question of "how shall I manage to get into jail, and be a real martyr," arises in his mind, let him review the various localities wherein he has "prayerfully obeyed God's command," and thus "realized a higher and purer life, and entered the 'holy of holies,' and select some "love-child," having a head several inches and seven-eighths in circumference, of whose easily psychologized mother he can say, "her very soul I could feel coming to me, and mine in return going to her, and in the presence of its mother and reputed father, fraternally exclaim, 'this is bone of my bone, and flesh of my flesh,' and should the unblushing announcement be followed by the humiliating confession of her, who had on the altar sworn that 'forsaking all others I will cleave unto thee,' that in a moment of weakness, she half unconsciously yielded to his persistent psychological importunities. Such an astonishing denouement would inevitably result (pistols not being at hand) in the occupancy by the 'man of brains' of safe apartments, furnished at public expense, whence he could in due time emerge with the crown of martyrdom upon his brow.

Now, Mr. Hull, when you get your paper started, I call on you in solemn earnest, to explicitly reply to that "query" that Alvia, your wife, says "comes pouring in, that ought to be answered," to wit, "What effect does your doctrine have upon your daughters? Are you not afraid of the result of this teaching upon them?" Do not evade, as she has, by merely saying that you educate them "entirely above danger of unhappy marriages, and so-called unfortunate alliances." You well know that they must have a maiden life, before they can have married life, and dare you, in the language of Mrs. Woodhull, (excuse the quotations, for I only use them that you may "not misunderstand her") say to them, while now at school, the "use of the sexual organs should be taught in every school to both sexes conjointly, so that in early youth children shall not be drawn into the terrible mistake that their sexual organs are indecent, obscene or vulgar, but on the contrary they may consider their functions just as proper subjects for discussion and investigation as those of the stomach are now considered to be." Can you say to them that in repression is danger of insanity, and "the simple presence of the desire suggests the method of its gratification," and that "nature be permitted to have its way." No! no! Moses and Alvia, you never can thus "endorse all the doctrines." You will shrink with horror from giving such counsel. Mothers may with great propriety privately instruct their daughters in many things not proper to be taught in a public school.

Your experience is a most disgraceful one, and at the late grove meeting near here, was publicly from the platform so pronounced by the distinguished lecturer who is said to have converted you from Adventism, yet he may soon grow strong enough to first endure their pity, then embrace. For he does progress, as will be seen by his supporting the motion to adopt, and voting for a preamble at the late grove meeting, as follows:

WHEREAS, The monogamic marriage in its purity, is, as we believe, the only institution of marriage that tends to promote good order and good morals in society."

And yet a few days thereafter at Chicago, he could not see that the monogamic marriage is the only proper marriage, as was held so to be in the minority report there. Alas! his stock in monogamic marriage must have got egregiously watered by the order as of old, to "arise and go into the city, and it shall be told thee what thou must do."

Kalamazoo, Mich.

The Michigan Boys Again!

"Thursday evening, Sept. 30th, the Michigan Boys, known also as the Jacobs Brothers, held another *seance*, before a small audience, in the hall of the Western Hotel, at Vicksburg,

Mich. The phenomena, or manifestations, as they are usually called by Spiritualists, were much better than those that occurred at their first *seance* that they held in the same hall. A circle of persons, most of whom were more or less skeptical, was placed around the stand, on which were seen four bells, and a tin horn. The stand set in front, and several feet from the cabinet. The chairs in which the mediums sat were placed between the cabinet and stand. The mediums were then tied in the chairs with ropes and spool-thread, by a committee chosen by the audience. A screen, which was finally taken out of the circle, was placed partly around the mediums, and they were ready for the performance to begin. Two violinists were seated outside of the circle. The light was extinguished, and total darkness prevailed. The violinists commenced playing, and presently the horn began to toot, and the bells to ring. This lasted but a short time. The light being lit the boys were found tied just as they were tied by the committee. The last sitting they had before the cabinet, they allowed a person to sit between them and place his hands on theirs. This person said they did not move while he was seated between them, but the horn tooted, and the bells rung as vigorously as before. Next they were placed in the cabinet, with a well-known citizen of this village seated between them. They were tied as before, the man between them being free. There was no cover on the top of the cabinet, consequently it was about as light inside the cabinet as it was in the hall. The doors were hardly shut before an arm was thrust out of the hole in the upper corner of the cabinet. The gentleman who was in the cabinet with the boys will take his oath that they did not move at all, much less thrust out their hands, ring bells, and toot through the horn. Moreover he says he saw something that looked like a hand and arm, which moved about and seemed to aid in producing the phenomena that occurred. The arm, he said was very pale, and strange appearing. He saw the bells flit about in the cabinet and heard them ring.

M. A. WELLS.

Voices from the People.

BELOIT, WIS.—B. Cheney writes.—The course taken by you on the social question meets with my approval—go ahead.

YORKSHIRE, N. Y.—N. P. Rawley writes.—We are against Woodhullites. Hope they will never call themselves Spiritualists again.

WEST WINDSOR, MICH.—M. T. Kibby writes.—I would say we endorse you in denouncing Mrs. Woodhull and big-head-amativeness Hull.

MARTINSTON, MO.—Mary Monroe writes.—Brother, keep up good courage. The Power that rules all things, and the holy angels will sustain you.

BARABOO, WIS.—Mrs. E. C. Holden writes.—I am truly thankful that there are some left to bear aloft the standard of truth, spirituality and purity, against Woodhullism.

SAVANNAH, MO.—Lewis C. Stiles writes.—In these parts we are all pleased with the JOURNAL's course in the late unpleasantness, and give all honor to it and the brave hearts that stood so nobly with it in the Chicago Convention.

VINTON, M.—M. Brainin writes.—Thank God for the new departure, and that the foul and loathsome doctrines of free-love has let go its lecherous embrace of Spiritualism, and now let it stand on its own merit in all its naked deformity.

GREAT VALLEY, N. Y.—A. F. Albright writes.—Thanks to Judge Holbrook and all others that were instrumental in stripping the mocking bird (free-love) of its gaudy plumage, and thus exposing to the public its real character.

RAVENA, OHIO.—Thomas W. Cook writes.—I had the pleasure this morning of perusing your paper, the JOURNAL, and was glad to know that Mrs. Morse of Joliet is again in the field. May angel hands entwine her brow with garland wreaths of success.

JEFFERSON CORNERS, ILL.—H. Hard writes.—I would be glad to leave an inheritance to our children worth possessing. It grieves me to think that our beautiful philosophy should be wrecked on such a mass of corruption as Woodhullism.

TRENTON, N. J.—J. B. W. writes.—I feel it a duty I owe you to assure you of my hearty approval and admiration of your fearless and unwavering opposition to the demoralizing teachings and experiences of the Woodhull faction, as promulgated at the late free-love convention in Chicago.

EAU CLAIRE, WIS.—Mrs. M. C. Culver writes.—May the glorious old JOURNAL ever make its weekly appearance. Right is might, and the JOURNAL surely is in the right as long as it exposes and condemns such horrid principles as the Woodhull clique advocate.

LIMERICK, PA.—Thomas J. Evans writes.—Whenever there is confusion, things do not go on as smoothly and as satisfactorily as when all is right. I refer to this Woodhull doctrine. Stick to the ship, however, as you have done heretofore and you will conquer in spite of false doctrine.

EDINBURG, IND.—E. K. Hosford writes.—We have a small circle here that promises great things. We are fully developed. We have very strong healing mediums that are performing great cures, also a photographer that is beginning to obtain spirit pictures, though very dim at present.

SPEARSVILLE, IND.—William W. Stockwell writes.—Free-love has been thrown into the face of Spiritualism for the last twenty years, but with no more propriety or justice than it could have been laid at the door of any professed christian in the land. I would suggest the propriety of your publishing a list of anti-free-love speakers for the benefit of societies who would not knowingly employ an advocate of free-love.

CARSON CITY, MICH.—L. A. Stover writes.—I must say that I, too, think it is time Spiritualists made a decided and united move against the so-called free social sentiments as expressed by Mrs. Woodhull. Place such sentiments in their proper place as the outgrowth of theological teachings; give words their right meaning, or use them in their proper place—love in opposition to passion, etc.

EAU CLAIRE, WIS.—Mrs. E. M. Hazen writes.—Please send to my address one box of Mrs. Robinson's Tobacco Antidote. My mother got one last winter for my father, and it cured him after using it 27 years. Now I am going to see if it will cure my husband.

It will cure any one who will use it according to directions. It has cured thousands.—[Ed. JOURNAL.]

CRESCENT CITY, IOWA.—R. Barton writes.—It is superfluous to say I like the JOURNAL, having welcomed its weekly visits ever since the first year of its publication, and I must say it becomes more and more indispensable as a fireside companion. Especially do I admire the able and bold stand it takes against the disgusting doctrine of "promiscuity." Every true lover of good order and domestic tranquility will commend its course and cry out with one breath, sound the alarm! Strike hard and telling blows upon the ruthless invaders of the social happiness of mankind.

DUNKIRK, O.—J. T. Blakeney writes.—Will the unworthy propagators of this horrid free-love, Woodhullism, be consistent and claim that we shall level our houses to the ground, make a bonfire of our furniture, throw our wearing apparel into the river, and betake ourselves to hunting and fishing, and leave this as a legacy of progress to our children? I have for some time felt that our truly holy philosophical religion has more to fear, if indeed it can fear, from those who are inside than it has from those who are without. I thank you, or rather I am proud of you, for the stand you have taken, and I will not forget that you have brought me under obligations by so doing.

HEMPSTEAD, L. I.—A. Vincent writes.—I noticed in one of your answers to a correspondent that one other subscriber was indebted to you for the JOURNAL, but you could not have meant me, for the "little yellow monitor" on my wrapper is blue, however I am aware of the fact that I am indebted to you. When I first sent for the paper I forwarded \$1.50, which would have paid for it a year; but I did not ask for that, for a good honest Spiritual paper is worth as much to us the year as it is the second. Enclosed please find post office order for \$3.00 for the continuation of the RELIGIO-PHILOSOPHICAL JOURNAL.

No; Brother you are not the one, that one has not yet responded. We expect it every day, feeling assured that no one will desire to cheat us out of our pay for so good a paper.

PLEASANTON, KAN.—H. H. Seymour writes.—I see by the little monitor on my paper that my subscription has expired, and that it is best to renew without much delay, as I feel much better satisfied to read my own paper than to be reading yours, and as times are quite panicky just now on account of money matters, it will be very acceptable, and help on the good cause in which you are engaged. My desire is to see the RELIGIO-PHILOSOPHICAL JOURNAL successful as well as the cause it advocates.

You have hit the nail on the head. You could not have done better if you had been present looking on, and seen us toiling to get money to meet current expenses. O, that all others who owe for the JOURNAL would be as considerate as you have been. It is money we want and must have.—[Ed. JOURNAL.]

TOLEDO, OHIO.—P. H. Bateson writes.—Our society desires to engage lecturers the coming winter, and it becomes my duty as Corresponding Secretary to look them up. C. B. Stebbins, of Detroit, spoke to us last. They seem to desire a change, not because he did not give satisfaction, for he did, but because we have heard so few of the lecturers in the field. A woman would be much more acceptable than a man. You will pardon the six on your time, but I know of no one else so well qualified to give me the needed information as yourself. Could you give the address of one or more good speakers likely to meet our wants, speakers who can preach something besides Woodhull and her crucified? Our society is independent and could bear a moderate dose, but a deluge, like the Chicago Association had, would ruin us. There are everywhere excitable persons, easily influenced, and trouble is easier made than harmony restored afterward.

Will those who are capable of filling the bill respond to the call.—[Ed. JOURNAL.]

JOLIET PRISON, ILL.—C. Green writes.—Your JOURNAL came to hand all right. I was much gratified at the prompt manner you responded to my appeal. It is such as all these brightens up man's life and dispels the clouds of gloom that hover over him. You appear to have many calls on your generosity. For the kind manner you have acted to me, I shall not soon forget. I have got 16 months to stay here. When I get out I shall pay you for your valuable paper. It is sad to look back on a life misspent, but if I had had the opportunity to read such liberal writings as yours, my life would have been different. But as it is, I never to late to mend. I hope there are many years before me, that I can build up my manhood so that when I come to close with life's scenes, I can say that life has not been altogether unprofitable.

DE KALB, ILL.—M. M. Barber writes.—I must raise my voice with the rest of the true Spiritualists in protesting against this wholesale prostitution that is being foisted upon Spiritualism, the idea of Moses Hull being tolerated in good society, or Victoria C. Woodhull either! If I understand Webster, they are all prostitutes. He says, "To prostitute," to debase to lewdness. "Lewdness," unlawful indulgence of lust. As far as I am able to judge the whole of that class calling themselves free-lovers, are prostitutes, and should be dealt with accordingly by respectable society. E. V. Wilson rightly said that I would stand by the right at all hazards. Therefore, I warn Moses Hull and Victoria C. Woodhull not to make it convenient to stop at my house in their perambulations through the country after food. Skeptics say, There is your Spiritualism. It is a convention of nastiness; a collection of foul-mouthed prostitutes. I want none of it. Therefore, we have got to shake this filthy business as soon as we can, and show up true Spiritualism in its own beautiful character and pure morality.

YOUNGSTOWN, OHIO.—A. G. Gardner writes.—I am glad to see you pitching into the Woodhullites, the Moses Hullites, and also other *des* who preach and practice that hell-born talcum of free-love. The JOURNAL must be sustained, and the crisis met. Let those who advocate such hellish doctrines take back seats. True and honest Spiritualists must not be alarmed, there are but few free-lovers, and these are the noisy fanatics who travel and roam about the country, and occasionally concentrate somewhere, as they did at Chicago, and hold a Spiritual Convention. When one more convention of these free-lovers, convenes, they will change their name from Spiritualists to Social Association. The true Spiritualists should make it idle. We see the utility of organizations. Let societies spring up all over the country, and let societies already organized proclaim aloud against this free-love doctrine. Let the RELIGIO-PHILOSOPHICAL JOURNAL herald it all over the world, that this free-love convention was nothing but a sham, a company of men and women representing only themselves.

SAN BERNARDINO, CAL.—Wm. S. Clark writes.—We like the JOURNAL for the way it deals with the orthodox, and in the Constitution, and Woodhullism; first it attacks the teachings and incentives to purity of life than modern Christianity really presents; and now, if angelic purity, philosophic manliness, or civilized decency even, were the guiding star, the high ideal of Moses Hull, would he yield to his four-footed proclivities the way he does, and let his large back brain over-rule what sense of virtue, propriety and rectitude, his higher organs might dictate? We think not. How artful, how sickly are his efforts at self-judgment! How little does he seem to know of the moral grandeur of self-control, which to the mind's eye, is a greater, a nobler grandeur than that of ocean or mountain range, or ceaseless vast-rolling river; how little to appreciate the vast difference between a degrading momentary dabbling in the slime of earth, and lofty aspirations for purity of spirit and unpolluted fitness for the evergreen shore and the society of exalted intelligences, through unending ages. Hull and Woodhull are condemned here, unhesitatingly, so far as we know. There is a respectable society of Spiritualists here, who own a hall large enough to seat four hundred persons, and several times it has been filled with breathless listeners, and many could not gain an entrance to hear eloquent speakers, of whom we have had several. We are now making preparations for a grove meeting, which we expect will be largely attended.

DELPHI, IND.—Samuel L. Milroy writes.—At a Camp Meeting, a few Spiritualists in this locality met and passed the following resolutions relating to the spirit and sentiment of the recent National Association of Spiritualists. Though scarcely numbering a hundred, we were very careful to obtain, and to express the sentiment of every one regarding this social question, holding it to be the only way the world can find out that Woodhullism and Hullism is not Spiritualism. We hope that every locality will do likewise, that your excellent medium, the JOURNAL, will carry the news forth. To be brief, we pass over usual formalities; WHEREAS, We believe the action taken by the recent National Convention, does not reflect the sentiments of one fifth of the Spiritualists of the United States, nor the Spiritualist of proper way, not before the convention, therefore, we disavow any sympathy with the social movement as inculcated by Woodhull, & Co. 2nd. That we will not knowingly employ a speaker, physical medium, nor take a paper that advocates the doctrine; neither will we countenance non-committalists. 3d. That the social and political system of Woodhullites tends directly to the overthrow of civilization, and the reduction of society to estate worse than barbarism. 4th. That a copy of the above be furnished to the JOURNAL, and the RELIGIO-PHILOSOPHICAL JOURNAL, and BANNER OF LIGHT, be requested to publish it.

Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

McHenry, Ill., September 14th, 1873.

At the conclusion of the matinee, John Gage, Esq., of Vineland, N. J., came before the audience, and said, Mr. President, we a majority of the Business Committee, would report that we invited E. V. Wilson to occupy this hall this Sunday, p. m. for a benefit for himself, believing that he has expended time and money liberally in making these Quarterly Conventions a great success, and that in no other way could the convention be better entertained or instructed than in listening to what his attendant spirits may say to us, and Bro. Wilson in the name of this Convention of Spiritualists, I herewith present you the receipts taken at the door this afternoon. Here is \$60 30, you will accept it as a token of regard and respect for the earnest work you are doing for Spiritualists and humanity. John Gage, N. J., Dr. D. P. Kayner, Ill., Mr. E. Durkee, Wis.

On taking the money, E. V. Wilson said "Mr. President, Brothers and Sisters, I accept this solid expression of respect at your hands, and while it is true that I have worked with a will to bring these Quarterly Meetings up to the present standard of truth and popularity, I promise you that the work and endeavor of your Secretary shall continue and that this money shall be applied to those uses necessary to develop the truth, and as an earnest of these truths, I now give toward the expense of this Convention ten dollars, and am willing to be taxed more if required, and the majority of the Business Committee, I thank you for this heart offering and the thoughtfulness on your part in remembering us on this occasion."

Mr. Chairman, we the Business Committee, will have some final business matter to present the Convention on coming together this evening. There will be no conference. The speakers of the evening are 1st, Mrs. Mattie Hulet Parry, and 2d, E. V. Wilson. We have no further report. Adjourned.

Sunday evening, 7 o'clock, Sept., 14th. The President called the Convention to order, and when order was established, every seat (580) was filled, the rostrum full, the standing room all occupied.

The President said, Brothers and Sisters, this is our last meeting during the Convention. We have had a profitable and happy time, and my regret is that we are so soon to separate. But we shall meet again in three months, and I trust on that occasion to see all that are here to-night with us there. The singers will now entertain us with music and singing. And readers of the JOURNAL a richer treat of music and song has seldom been rendered than was given on this occasion; after which the Business Committee came forward and reported as follows:

Mr. President, your Committee are in possession of a communication from the Elgin Spiritualists to the following effect: To the Northern Illinois Association of Spiritualists, greetings.—The Elgin Spiritualists through their delegation extend an invitation and call for the Northern Illinois Association of Spiritualists, to hold their Sixth Quarterly meeting in DuBois Opera House, Elgin, Ill., on Friday, Saturday and Sunday, December 12th, 13th and 14th, 1873. The Spiritualists of Elgin agree to furnish free of charge, for the use of the convention, DuBois Opera House, suitable dining rooms, stoves, cooking utensils, fuel, water, and lights. Signed, Seth Morley, George L. Converse, delegates from Elgin. The proposition was accepted.

Your Committee report that they find it advisable to ask for the appointment of a committee of five or more, by the President of our Convention, to inquire into the costs of a canvas tent and tent poles, with suitable rigging to seat 1000 people, to hold our Quarterly Meetings in through the summer and fall of 1874, and for future years, and that the committee report at our next Quarterly Meeting, in Elgin, Ill. Also a committee of three be appointed for the purpose of making arrangements for a camp meeting to be held some time next summer.

That the Secretary of our Association be directed to make full arrangements for our next, or Sixth Quarterly Meeting to be held in Elgin, in December 1873.

And that this Convention at its close this evening adjourn to meet in DuBois Opera House, on Friday, Dec., 12th, at 10 o'clock, a. m., 1873.

The above recommendations were adopted by unanimous vote of the Convention.

Mr. President, ladies and gentlemen, your Business Committee ask leave to present for your consideration, the following resolutions and preamble:

WHEREAS, The citizens of McHenry have generously thrown open their homes for the entertaining of our people during our stay in this beautiful country town, at this, our Fifth Quarterly Meeting, and that without regard of expense or sectarian differences, therefore your Committee feel it incumbent on them to ask of this Convention the following resolutions of respect for those who have proved themselves "good Samaritans" in deed.

Resolved, That the thanks of this Fifth Quarterly Meeting of the Northern Illinois Association of Spiritualists, be and are hereby extended in gratitude to all who have ministered unto our comfort and pleasure while in McHenry.

1st. To the citizens who have generously thrown open their houses for the use of our delegates.

2d. To the owners of River Side Hall for the order, cleanliness of this well lighted and ventilated room and ante-room.

3rd. To the efficient organist, Mrs. E. Welsh and choir of sweet singers, who have rendered music and song to our edification and entertainment during the sittings of our Convention.

4th. To O. Owen, Esq., dealer in music and musical instruments for the use of one of Esty's sweet-toned cottage organs, generously donated us free of charge.

5th. To the large and intelligent audience for the order, attention quiet and yet earnest zeal exhibited by all present in listening to the speakers in their eloquent thoughts, words and ideas.

6th. To the speakers, both ladies and gentlemen, who have so ably, logically—yes, and eloquently entertained us with soul-thoughts of men, women and angels, from both the mundane and angel world.

7th. To the people who have so generously donated provision and money to meet the current expenses of our Convention.

8th. And lastly, and yet not least, to those earnest workers in the kitchen and dining-room, who have earnestly ministered to our physical wants, and made joyous the outer man; and finally that we, the Spiritualists of

Northern Illinois, and Southern Wisconsin, are thankful in the depths of souls for the improved elements in humanity, for the order, truth, harmony and liberality exhibited in this our Fifth Quarterly Meeting, and for this free platform of ours on which all may speak their highest, noblest and truest soul-thoughts; for on our platform man and woman stand on equality. And thus, Mr. Chairman, your Business Committee close their labors for this Convention. We now ask to be discharged from further work, and yet we trust to meet all these that are here, again in December in the beautiful city of watches, Elgin, Illinois.

It was then moved and carried that the work recommended and action of the Business Committee be accepted, and that they be discharged from further duty during this Convention.

The President then introduced Mrs. Mattie Hulet Parry, who spoke on The Injustice of Law, and the Demands of Humanity. She was followed by E. V. Wilson in one of the most thrilling speeches, the substance of which may appear hereafter in the Frontier Department.

The President then adjourned the Convention to meet in Elgin, Ill., at 10 o'clock a. m., Friday, Dec. 12th, 1873.

E. V. Wilson's Appointments for November, 1873.

We will speak in Preston, Fillmore County, Minnesota, on Friday evening, October 31st, Saturday evening and Sunday both morning and evening, November 1st and 2d; four lectures. The Sunday lectures will be at 10:30 A. M., and 7:15 P. M. This is according to our letter dated Oct. 2nd, to Wm. M. Taylor, of Preston. All our friends will govern themselves accordingly.

We will speak in Cresco, Iowa, on Monday and Tuesday evenings, November 3d and 4th, and in Florence Hall, Wednesday evening, November 4th. This is according to Brother B. Chapin's letter, of the 27th of Sept. last. He will arrange accordingly.

On Friday, Saturday and Sunday evenings and on Sunday morning, November 7th, 8th and 9th, we will speak in Rushford, Minnesota—four lectures. The friends at Rushford will arrange accordingly.

On the 10th, 11th, 12th, 13th, 14th, 15th and 16th of November, we intend to do some missionary work, in and about Owatonna and Winona. We will be at Home with Farmer Mary on the 17th, 18th, 19th and 20th of November.

On the 21st, 22d and 23d, Friday, Saturday and Sunday, (Nov.) we will speak in Streator, Illinois—four lectures. Lecture on Sunday at 10:30 A. M., and 7:15 P. M. The friends will arrange for our meetings.

We will speak in Odell, Ill., on the 24th, 25th, 26th and 27th of Nov., Monday, Tuesday, Wednesday and Thursday—four lectures.

On Friday, Saturday and Sunday, the 28th, 29th and 30th of November, we will hold a three day's meeting in Joliet, Ill., commencing on Friday the 28th at 2 o'clock p. m. This will be an important meeting and will resolve itself into a quarterly meeting, to be known as the Illinois River Conference of Spiritualists. The speakers engaged are Mrs. Mattie Hulet Parry and E. V. Wilson. There will be an election of officers and other important business matters to transact. Let every Spiritualist turn out. Bring baskets well filled with provisions, bring blankets and buffalo robes. Come prepared to work, to work in harmony with the truth and with Spiritualism. This convention will be strictly a Spiritual convention. By order of the Committee of Arrangements.

MARY L. MILLSPAUGH, Sec'y.

The Sewing Machine.

Let women be evermore grateful. For the age with blessings untold, For its bountiful harvest of stitches, More precious than jewels or gold.

In the days we so keenly remember, We were slaves to the needle and thread, Till the verge of the morning intruded, And pillowed our wearisome head.

But in this, our delighted transition, Every woman is more than a queen; And at pleasure is covered with stitches, With her beautiful Sewing Machine.

Long flounces all gracefully fashioned, With ruffles and trimmings untold, Adorn all conditions and figures, Which are shaped to the comeliest mold.

Then be grateful to "Howe" and to "Singer," Pioneers in the grace they have run; For, when poverty started at their windows, Their genius still battled and won!

The "Wheeler and Wilson" soon followed, With well-founded claims for a share, The "Wilcox and Gibbs," and the "Florencence," Are gems of mechanical care.

The "Grover and Baker," and "Etna," The "Domestic" inflated with zeal, The "Weed," the "New Wilson," and others To our confidence warmly appeal.

But of late we are using the "BECKWITH," Which is equal to every demand; With no pain or fatigue of a treadle— It is easily managed by hand.

Then let us be evermore grateful, When all can be done like a queen, With the changes and charms of the season, With a beautiful Sewing Machine.

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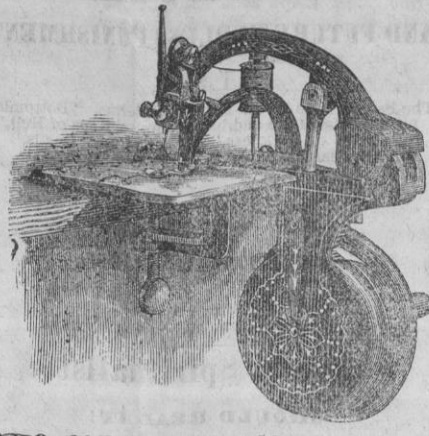
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NEW YORK, Aug. 12, 1873.

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"How does the little busy B—, Improve each shining hour, To gather ruffles, tuck and hem, By simple one-hand power."

Respectfully yours,

MARGARET S. FELT, 323 W. 13th Street.

To which we could do no less than briefly reply, as follows:

NEW YORK, Aug. 13, 1873.

Mrs. MARGARET S. FELT: Dear Madam—We received your charming missive, And in rapture o'er it dwelt, Which, embellished by your genius, Every thought was truly felt.

We were sure that little "Becky" Would perform her daily toil, Ever heeding your suggestions, Asking but a drop of oil.

A lover of the useful and the beautiful, and ever desiring to ameliorate the condition of the toiling millions, I most sincerely recommend the Beckwith \$20 Portable Family Sewing Machine. Beckwith Sewing Machine Co., Warren Summer Barlow, Pres't., 862 Broadway, New York, near 17th st.

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Prices are little if any higher than those of other organs; but there is this difference in the mode of selling: The Mason & Hamlin Organ Co. print in their price lists their lowest cash prices, which are therefore fixed and invariable, being alike to all, and securing to every one the lowest price at which such Organs can be afforded, even by the manufacturers having best facilities in the world for production. It is the custom of makers generally to print in their price lists very much higher prices, from which discounts are made at retail of from one-third to one-half. Comparison of the printed prices of the Mason & Hamlin Organ Co. with those of others after these larger discounts are made, will show that the Mason & Hamlin are little if any higher.

Some of the new styles are, a five octave, double reed Organ, splendid quality and power, in plain case, for \$110; the same, with five stops, tremulant and kneeswell, in upright resonant case, much admired, \$125; the same with improved Vox Humana and Automatic Swell, \$130; the same with Octave Coupler, Sub-bass connected with manuals, etc., a very powerful Organ of large variety and very fine quality, \$190. All these will be found to possess important improvements, adding to their beauty of tone.

The printed prices of other makers of inferior organs will be found ONE-THIRD TO ONE-HALF higher than these.

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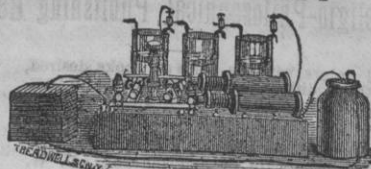
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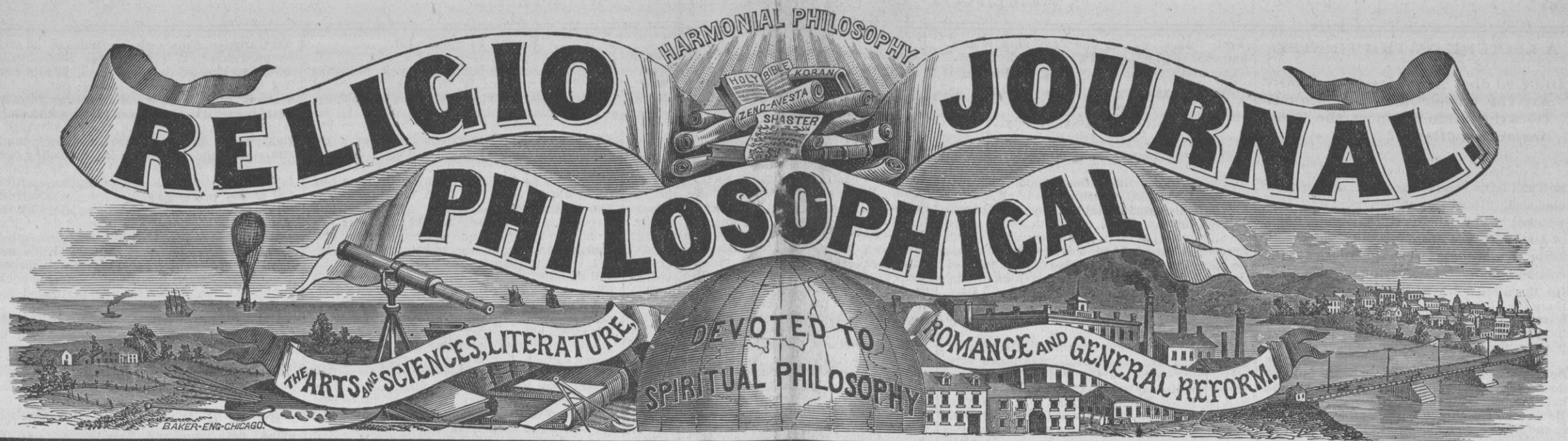
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VOL. XV.

{ S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR. }

CHICAGO, NOVEMBER 15, 1873.

{ \$3.00 A YEAR, IN ADVANCE;
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NO. 9.

SPIRITUALISM AND ITS PHENOMENA.

Compiled from various sources, by Dr. T. F. Talmadge, for the Religio-Philosophical Journal.

BRO. JONES.—Superstition is constantly raising its hydra-head among the devotees of old theology, and they bow in humble adoration before it. The last case of religious swindling is given by the *National Baptist*, from Naples, under the head of

ANOTHER MEDICINAL MIRACLE.

"The festa of Monte Virgine is, as we have previously stated, a popular fête, it is held twice a year, once on Whitsunday, and again in the autumn. There is this difference, however, about it, that on Whitsunday the well to do of the lower orders attend it—such as butchers, bakers, wine-sellers, *facciani*, and small farmers—while in the autumn only those go who are enabled to lay by a small sum of money for the purpose. Monte Virgine is some two miles this side of Avellino, and about thirty-four miles distant from Naples. On the mountain there is a small sanctuary dedicated to the Madonna, where, of course, the principal attraction is an image of "Our Lady." Now, this image is reputed to be constantly performing miracles. It sheds tears, not of brine, but of oil, which are gathered by the attendant monks, put into small *luchrimatoi*, and sold to the *pellegrini* at 2 francs the bottle. The oil, or tears, is said to be certain cure for a number of disorders, such as rheumatism, gout, and we know not what others besides. It must be well rubbed into the part affected, the operation must be accompanied by prayer, and it is hardly necessary to say that the invalid must have abundant faith. As the Madonna is always weeping, the income derived by the sale of the tears is considerable. But this is not the only source of revenue derived by the good *frati*. There is a kind of cotton mantle to be worn by consumptive persons—and a certain cure, we are told. It has been put on the image, and may be had "dirt cheap" for five francs. There are also girdles and ribbons to be worn by the fair sex, for what purposes we cannot, in common decency, explain, but all of which help to swell the revenue of the Holy *frati*."

THE EVIDENCES MULTIPLY.

Spirits not only "haunt" houses, but lately they have manifested their peculiar power on railroads. Dr. M., of Troy, N. Y., sends us the following:

"And now comes a genuine ghost story, testified to, and its truthfulness affirmed by four men. We have been wanting something of this sort for several weeks past. People were complaining that the paper was dull, and that it contained nothing but the ordinary record of the virtues and crimes of the people. They wanted something fresh, startling and novel. We introduce the narrative of facts simply by the statement that it was entirely from the various persons named, who are all truthful men, endowed with an unusually large share of common sense. A fortnight ago, Thomas Campbell, who was temporarily acting as engineer of the train that left Troy, at 4.45 P. M., when passing Stoney Lane, near the Aqueduct, saw a man standing between the tracks waving his hat and gesticulating vehemently. Campbell whistled "down brakes," and keeping his eye on the man, and being fearful of running over him, whistled again. While the speed of the train was being slackened, the man seemed to vanish from sight. Campbell and the fireman both express a willingness to swear to this statement. They affirm that the man did not walk away; he vanished into the air. After the train arrived at Schenectady they related the circumstance to the other men employed on the train. There are several hypotheses by which this circumstance, if it stood alone, could be explained. But we can offer no explanation for what follows. On Monday of this week, William Mower, the regular engineer on the train, saw on the same spot two human arms. When the train reached the place, the arms disappeared. Tuesday evening the roof of the cab of the locomotive was struck by a stone, which the engineer says could have come from only one direction—the sky. Wednesday evening, John Lawrence, engineer of the gravel train, at precisely the same spot, saw the arms. The hands attached thereto were not clenched as before, but were open and held two balls of glowing fire. Last evening, at exactly the same time and place, Lawrence discovered the body of a man lying across the track. In vain he essayed to stop the train. His efforts were futile. The locomotive and all the cars passed over the prostrate form. As speedily as possible the train was stopped, and all proceeded to the place where the form had been seen, expecting to see a bloody and mutilated corpse. They found nothing; not even a spot of blood. Then the conclusion forced itself upon the mind of the engineer, that he had run over a ghost. He is an ardent Spiritualist, and he is positive in the belief that something about the occurrence was supernatural."

In connection with this railroad apparition, the *Troy Times* says:

"THE RAILROAD APPARITION."

"The 'ghost story' printed in the *Times*, yesterday, has excited some interest among railroad men. Those who know the tendencies of this class, will not be surprised at the announcement that they religiously believe the statements made by the different engineers. The vision, or rather the series of visions, are accounted for by the fact that a man was recently killed at the place where they were seen. This man was employed in Schenectady,

and it was his habit to jump on the train every afternoon and ride down to Stoney Lane, where he usually jumped off. One night he jumped in the dark, and striking an obstruction was thrown under the train. The cars passed over him. It is his restless spirit that the railroad men credit with causing the apparitions."

The following will be considered a miracle by the members of the various orthodox churches. By Spiritualists it will only be considered an incident sustaining the truths of Spiritualism. The *New York Sun* gives it under head of

A PROTESTANT MIRACLE.

Great excitement has been created in New Hampshire by an account given by Mrs. Ellen C. Sherman, wife of the Rev. Moses Sherman, of Pierpont, of having been rescued from the brink of the grave by divine interposition. Mrs. Sherman is a woman of thirty-five, of fair education and strong religious convictions. Her reputation for integrity has always been unquestionable, and her remarkable story has naturally given rise to animated discussions among those who were familiar with the facts in her case.

It appears to be admitted on all sides that Mrs. Sherman, just before the time of the alleged miracle was in an extremely dangerous condition. She was scarcely able to raise her hand to her mouth, and this incapacity for action was accompanied with intense pain, which at times was so severe as to render her delirious. Then came a sudden and remarkable change without cause, and a rapid progress toward complete restoration to health.

MRS. SHERMAN'S STORY.

I have been a great sufferer for fifteen years, my sufferings increasing with the years. For years I have been a confirmed invalid, but not wholly, though mostly, confined to my bed for a great part of the time for several years, till Sept. 10, 1872. From that time on to Aug. 28, 1873, I was wholly confined, not able to stand on my feet or to use my arms, or to assume any posture, or get on or off the bed alone, or help myself much in any way. I was growing more helpless, and was especially so for a few weeks previous to my great change. Much of the time it required two persons to move me. I had become discouraged about ever getting up again, and on that night, being in unusual pain and suffering, the prospect looked dark and dreary. I looked forward to years of suffering in a bed-ridden state, and I felt that I must have more help from God to enable me to bear the life-burden with perfect submission and patience. I therefore tried and was divinely helped, to anew and fully and forever surrender myself and all interests into His hands; to lie there in passive subjection to all God's will. When I felt that the consecration was complete, it was very easy to grasp Jesus as my Savior; oh, so easy! My faith reached out to take Him as my all; and as I did so, I began to be conscious of a Presence, His Presence, in my room, and a voice whispered in my inner ear, "I will come unto you and will manifest myself unto you." It seemed as if I might, if able to get up, grasp Him with my hand and feel His form, so manifest was His presence. I felt I knew Him as my Savior. He seemed to fill the room and my whole being with his loving smile. But I can never tell how much of bliss entered into that hour. I said to myself, "Truly, this is the gate of Heaven!" But I was not satisfied. My heart (I did not move or speak with my lips; it was a spiritual manifestation, but as real as though pertaining to the body) cried out, "Lord, if thou wilt, thou canst make me clean." Immediately that voice replied, so lovingly and sweetly, "I will, be thou clean!" and with the words came the cleansing power of Christ's most precious blood. I felt "it cleanseth me! it cleanseth me!" I was too happy and too full to speak or move. I was overpowered—struck dumb by such a Presence. I felt that I could not lose such a Presence and be left alone. I remembered, "Ask what ye will," and I said, "Lord send me the Comforter, that he may abide with me forever." I knew He could do it, and it was instantly given, going through my whole frame like an electric shock. I felt it, and the words "Refining fire go through my heart," etc., passed through my mind and were true in my experience. The voice of Jesus whispered, "And when He is come, He will take of the things of God and show them unto you," and for a few moments, truly, He did show me wonderful and marvelous things out of God's law. Promise after promise came before my spirit's eye as vividly as if written in letters of light; and since then it has been constantly verified.

I lay there overpowered by the presence of Jesus, who still remained, though I saw not His form at all—only His Presence, and the Baptism of the Holy Spirit. While "lost in wonder, love and praise," I said to myself, "This poor, sick, worn-out body is a poor offering to make Him for His dwelling in return for such wonderful love. The Spirit whispered to me—the first intimation I had of the design of the Great Physician—"He is able to restore and lift up for His own temple." Instantly Jesus passed near my bed and spoke, "Believest thou that I am able to do this?" and it was repeated many times, while I moaned, "He is the same yesterday, to-day and forever." "All power is given Him," etc. He did heal the sick, and my judgment was convinced. I knew He was willing. He had come because He was willing, yes and anxious to do it. Power to yield and believe was given. I said—my whole being, it seemed to me, said—"Lord, I believe; help thou mine unbelief." He saw me and knew my whole heart believed. Then He came still nearer, and I heard the words, "And He breathed on them and said, Receive ye the Holy Ghost,"

and they were accompanied by a breathing, and I felt it on my face. A warming, invigorating influence was breathed upon me. It passed down my body, relieving my pain instantly, and all through my frame I felt returning strength and life. It was as if a current from a galvanic battery was passing through me. After a time I was told to move, then to turn in bed. I did so without effort. Before, it had taken two persons, and caused great suffering. Then, "Call your husband." I waked him and told him the Savior was present at work on me; and while telling him, there came the command, "That the people may know the Son of man hath power on earth still to forgive sins, arise and walk!" And as I finished telling what He was doing, I arose without help and without effort and walked across the room several times, and gained strength while so doing.

In a week I went to the Weirs and gained while there. I have been to church half the day for three Sabbaths, and yesterday to the prayer meeting besides. I am a new creature in all respects, physically, mentally and morally. I have awakened to newness of life. I am free from all pain unless I get tired, and though weak I am gaining rapidly. My diseases, and they were many, and pronounced incurable, are gone. My head is apparently well, and I have faith that the sick-headaches are removed, if I obey God in all His laws. I am trying to obey the slightest whisper of His Spirit, and I would rather die than doubt the work He has performed on me. I pronounce it a miraculous work to all believers and unbelievers. Jesus saved me and made me well. After I had walked about the room and gone back to rest, Jesus again stood and conversed with me. He said I would now have a chance to be called a fool for the sake of Christ. "Would I confess it to be a miracle and be called a fool?" I said, "Yes, any thing. I am willing to die, if need be, for the Lord Jesus." I feel that I have given all for Christ, and he is my all to-day. He bade me tell the people, and I am trying to do the Lord have opportunity.

ELLEN C. SHERMAN.

SPIRITUALIST'S FUNERAL IN NEW ZEALAND.

"The first funeral in connection with the Harmonial Progressionists on the Thames, New Zealand, took place yesterday," says the *Thames Advertiser*, "in the consigning of the body of Mary Williamson to the grave, her spirit having passed away (as the brethren would say) into the Summerland on the evening of the 4th of July. The Spiritualists, who took part in the proceedings, were evergreen immortal bound with white ribbon on the left breast and were further distinguished by bouquets of flowers in their hands. On the arrival of the funeral cortege at the grave, A. Dunbar's hymn of "We are going to the Spirit Land" waverly well rendered by the Thames Aurelian choir, of which Mary Williamson was a member. Mr. R. T. Cunningham then delivered very feeling address of encouragement, suitable to the occasion, when the flowers and evergreens were cast on the coffin, and the singing of Byron's hymn of "Immortality" closed the proceedings. It is worthy of remark that although the weather had been very unfavorable the whole fore part of the day, from the time the funeral started the sun shone out with splendor, and it continued fine until the turn home."

REMARKABLE OCCURRENCES AT THE DEATH OF GOETHE.

The fowing is certainly a remarkable incident connected with the death of that distinguished poet, Goethe, and emanating from such a source, it will be read with peculiar interest. The *Spiritual Magazine* translates the same from a German magazine, *Der Tafelrunde*, published in Washington, D. C.

"Following morning he (Goethe) tried to walk little up and down the room, but after turn he found himself too feeble to continue. Reseating himself in an easy-chair, he chatted cheerfully with Ottilia on the approach of Spring, which would be sure to restore him. He had no idea of his end being so near. It was now observed that his thought began to wander incoherently. 'See,' he exclaimed, 'the lovely woman's head—with black!—in splendid colors—a dark background!' Presently he saw a piece of paper on the floor, and asked how they could leave Schill's letter so carelessly lying about. Thenslept softly, and awakening, asked for sketches he had just seen. They were sketches in a dream. His speech was becoming less distinct. In silent anguish the end, now so surely approaching, was awaited."

"It during these solemn moments that a feeble whistling was heard around the house, a thrill of terror to the hearts of the gathered to watch the closing scene of so kind a life. Thereupon a noise was heard proceeding from the rear of the premises, in direction of the wood-house. A few of the most courageous of those present went thither to discover, if possible, cause of the disturbance. On approach the wood-house or shed, a splitting of wood distinctly heard within, though the door was secured by a padlock. This was unlatched the search began. There were the dead and the wood, everything in order, but the door had closed. Scarcely had the door closed again when the noise was repeated more audible than before. The investigation was awe-struck by the repetition, and they returned to the mansion. Upon arrival the main entrance they experienced another manifestation. It seemed as if a regiment of troops was marching up and down the great stairway, with a steady and loamy and yet not a living soul was

to be seen. This noise continued for some time, gradually dying out, and apparently giving place to another occurrence still more marvelous.

"It seemed as if, in a less frequented part of the house, a door, either unknown or long forgotten slowly opened, creaking on its rusty hinges. Then a beautiful female spirit-figure appeared, bearing a lamp burning with a light blue flame; her features were surrounded by a halo of glory. She gazed calmly upon the terror-stricken witnesses, sang a few stanzas of some angelic melody, and then disappeared; the door closing behind her, presenting the same sealed appearance as before. In solemn silence the observers retraced their footsteps to the chamber of mourning, and there learned that the spirit had returned to God, who gave it. The last words audible were:—"More Light!" The final darkness grew apace, and he whose eternal longings had been for light, gave a parting cry for it as he was passing under the shadow of death."

"Other noises were heard, and many strange sights were seen in various parts of the house by the visitors and members of the family."

The author concludes—"We have stated the facts. * * * We have entered upon no speculation to account for those wonderful occurrences. Many will, doubtless, dispose of the whole matter by calling it a hallucination of the brain, or a delusion of the mind, or what not. To others there would seem to be a very simple and rational explanation, and that is this—that for a wise purpose, as in times past, supernatural manifestations are still given, whose meaning is not intended to be fully discerned, but whose actual occurrence on many occasions is intended as a rebuke to those proud, conceited, and one-sided minds, whose knowledge and belief are limited by themselves to that alone which is appreciated by the bodily senses."

Several months ago the JOURNAL alluded to a "light which might be seen at various times in the country," and referred to the exploits of John King, in England. The following which I clip from the *Spiritual Magazine*, shows that he is making rapid advancement in manufacturing illuminating materials:

A LIGHT UNKNOWN TO SCIENCE.

About a year ago the spirits John King, Katie, and Peter, who manifest through the mediumship of Herne and Williams, adopted a means of rendering this light more permanent, by rubbing the luminous substance on the palms of their materialized spirit hands, and from thence reflecting it upon bodies, rendering them visible. More recently John King has found means of consolidating this luminous substance into the form of a cake, which he carries in his hands and uses as a lamp or source of light. This marvelous body is produced and exhibited in the dark, and under strict test conditions. The medium is tied securely in the cabinet, and the sitters occupy positions in the circle outside, holding hands firmly. In a few minutes John King comes to the door of the cabinet, his approach being heralded by rays of light which stream from every fissure. He sometimes walks right out into the circle, holding his lamp up to his face, which he places within a foot of the faces of observers, and thus shows himself distinctly to those who may be present. The light is so strong as to diffuse a phosphorescent glow over the whole company, rendering them distinctly visible. On other occasions, when the medium, Mr. Williams, is not tied in the cabinet, or when he reclines on a couch behind the sitters, John King will develop his light, walk round the circle with it in his hand, and, holding it over the medium, will show him lying passive in his position, thus testifying to the fact that Mr. Williams has no active share in the production of the phenomena. As to the shape of the light, it is various, sometimes the edge is presented, with a distinct fracture, like a piece of luminous ice about three-quarters of an inch in diameter. At other times the edges are rounded and smoothed off, and the luminous mass appears to be an oval cake, about five-eighths of an inch in thickness, and about six inches long by four inches broad. On other occasions it has been observed to represent a slice cut from the side of a ball, the convex part resting in the spirit's hand, and the flat surface toward the face of the spirit, which is illuminated by the rays proceeding from this peculiar light. In color it is something like the full moon on a clear evening, though oftentimes with a greenish or yellowish tint. Its rays are remarkably mild, enabling the spectator to perceive objects very clearly, but only at a little distance from the light, so that within a few feet, or outside the circle, objects become indistinct, as in haze into which the light has not power to penetrate. This luminous substance has been touched by some persons and has been found to be hard. The spirit has also, on a few occasions, struck the table with it, when it made a sound indicating the hardness of the substance. This light soon fails unless John King returns to the cabinet and restores it by contiguity with the medium. The harmony of the circle has much to do with its effulgence. Mr. Fitzgerald, a well-known writer on science, says, in a communication to the medium, that such a light is entirely unknown to science. It is supposed to be derived partly from the organism of the medium and others present, and partly from the periphery of the spirits themselves. Clairvoyants say that this power derived from mediumistic persons is supplemented by a subtle element poured on to the mass by attendant spirits the confluence of which elements causes a tangible solidification capable of emitting light."

Religion and Business.

We clip the following well merited rebuke from the *Chicago Times*:

In this morning's issue of the *Times*, your reporters give an account of a grand "Bazaar of all Nations," to be held in the exposition building during the coming holidays. The report goes to show that, nominally, this great undertaking is to confer a blessing upon Chicago. Our citizens are to see the whole world paying tribute to their greatness, and to this will be added the pleasure of laying the foundations for a new Farwell hall, an undertaking which it is expected will be gratifying to the Lord and a source of satisfaction unlimited to the Young Men's Christian Association of this city.

As a retail dealer, I desire both for myself and the class I represent, to put in a word in reply to these glowing promises of milk and honey. The plan, as I understand it, is to bring a large stock of goods to this city; the bulk of these goods will be of the kinds most in demand in the holiday season. The dealers are to get the benefit of a large amount of free advertising, both from press and pulpit. We are to get one-half of the profits of the sales of this immense stock. The other half goes to Boston. But Boston buys the goods, makes out the invoices, and has everything in its own hands—except the payment of entrance fees, and the making of purchases. Of course, the godly few who constitute the Young Men's Christian Association, an organization only of consequence because it is understood that the *Times* is its recognized organ,—these few will shrug their shoulders in holy horror at the suggestion that Boston Christians will make more than a fair "divvy" out of the bargain. So, too, did the godly and more numerous brethren of the Methodist church protest against the filching of their good name when it was first hinted their book concern was not managed with the most absolute rectitude. So, too, did the Catholics of New York howl about the uncharitable heretics who dare to renounce Tammany while it was voting liberally of the people's money to sustain the schools and other institutions of the Catholic church. How could men who were selling bibles and religious tracts keep books irregularly? But the managers of the Methodist book concern did steal. How could men who were aiding charity and religion be engaged in plundering? Yet, Tammany's magistrates turned out to be a conclave of the most unblushing thieves the civilized world ever beheld.

I do not say there will be dishonesty in the management of the bazaar. I do not charge that in addition to its share of the profits, Boston will not do handsomely in the way of commissions and discounts. I do say, however, that business and religion ought each to run on its own basis.

These young men will tell us that it is impossible to serve God and mammon together. Why not, then, let business men do business. If it is necessary to build the proposed hall, Chicago's business men will contribute generously for that purpose, if their legitimate business be not trampled upon.

This bazaar, sir, will be of incalculable injury to the retail dealers of Chicago. Many of them have been "hanging on by their teeth" for weeks, under the pressure of hard times, high taxes, a financial panic, and all the difficulties which, as you well know, have had to be encountered for weeks past. They have stood out bravely, in hope that the holiday trade would bring relief from their long suffering. Now, they are told, that "In the name of God, Amen," the Young Men's Christian Association of Boston and Chicago, need the profits which the retail dealers must make if their names are not to swell the bankruptcy lists.

Is it not creditable to Chicago that an enterprise of this character, even if it were necessary, can not be organized and controlled by Chicago business men? We build the finest exposition building on the continent, but must send abroad for some pious brothers to run a show in it.

I protest, sir, on behalf of the retail business men of Chicago, against this proposed scheme.

It is not fair to compare it with the exposition which is just about to close. The bazaar will, at best, let Chicago have of its profits, and, for aught we know, will not do anything of the kind. We may pay out \$10 to get \$2 back, and it is not a wild prediction to say, that is just about the benefit we will realize from it. The exposition on the contrary, is wholly a Chicago enterprise. About a quarter of a million of dollars were paid out to Chicago laborers, mechanics, contractors, and architects before the doors of the beautiful palace of industry and art were opened to the public. Since its opening, tens of thousands of visitors came hither from all parts of the northwest, each one spending some money in the city, thus adding to its prosperity and building up its trade. The exposition brought us aid with which to rebuild the city. The bazaar will drain our pockets to help rebuild Boston.

The proposed God-and-percentage show, is an imposition upon our business men, a fraud upon our citizens, an outrageous insult to the business men, who, I maintain, are able to conduct any enterprise that would benefit the city, or be worthy of the patronage of the people.

RETAIL DEALER.

Those young people will turn out to be the best men who have been guarded most effectually in their childhood from every species of useless vexation, and experience in the greatest degree the blessings of a wise and rational indulgence.

A LECTURE ON THE TRINITY.

Did God die? Are there three Gods? Are the Father and Son Equal? Does the Bible Support the Trinitarian Hypothesis?

An old medium or prophet once said, "Come now and let us reason together," and another one said, "Prove all things, hold fast that which is good." Had the professed followers of Jesus observed these precepts, they would never have inculcated so absurd a dogma as the common, orthodox notion of a triune God, for the Bible nowhere supports the view that there is a Trinity in the Godship. The Jehovah or Yahovah of the Hebrews was altogether too jealous, exclusive and selfish to have any partnership in such a matter.

We sometimes feel for those who suppose Spiritualism has come to turn the world upside down, to destroy everything they have so long held sacred. This is not the case however. Be assured my church friends, that no truth in the Bible is to be lost, but the chaff must be sifted from the wheat, the errors must be exposed. The doctrine of the Trinity is not an error of the Bible, but of the creeds. It is your creeds that so absurdly hold the idea that God was born of a woman, and then died as a disturber of the peace, charged with sedition. Did God die? Can we apply our text, and reason on this subject? Perhaps we might reason like a sensible Hindoo whom the missionary was endeavoring to proselyte. The Hindoo says, "You say, Christian, that this man Jesus Christ is the Great God?"

"Yes," replied the Christian.

"Well, you say again, that this man Jesus Christ died, was killed?"

"Yes."

"Well, that may do well enough for a Christian, but we believe in Brahm. Brahm never dies."

Are the Father and Son equal? We are told, the book says, "I and my father are one." It also says, "My father is greater than I." (John 14:28).

Hence we must suppose that the *oneness* in the first text does not imply equality in all things, but rather one purpose, as the man and wife are pronounced *one*, but not one person or being, nor does the Bible or the law recognize by this *oneness* the idea of equality. In Cor. 8:5, 6, we read that the Father is God, and the only God, though there might be many others who were called Gods in a subordinate sense. All the angels are called Gods—Elohim—the Powerful Ones. The God who wrestled with Jacob, was one of the Elohim and not the Supreme God, the Jehovah of the Jews. Jehovah was the Jehovah Elohim Shaddai, Lord God Almighty, or more correctly the Almighty God of Gods as the Hebrew understood it, though we discover even he was supposed to fail in extreme cases. He couldn't manage his first creation. He grieved over their sins. He could not drive out the inhabitants of the mountains (Judges 1:19), and failed to fulfill his promise to destroy Nineveh, even after he punished Jonah for not preaching its destruction. By the way, if Jonah had obeyed the Lord (Jehovah) in this matter, he would have preached a *lie*, as the city was not destroyed. If then he was greater than Jesus, how can we possibly ascribe supreme power to the latter? It is sometimes claimed, that the Jehovah was supreme or infinite, but the contrary is always affirmed of Jesus. In Mark 13:32, it is written that he declared he did not know the day and hour of Jerusalem's downfall, but his father only. He always said, "Of mine own self I can do nothing. He ever claimed to be simply a medium for a superior power. His own power was entirely derivative; how then could he be the self-existent, omnipresent Deity?

The Bible then fairly interpreted does not support the Trinitarian view, but as we already have so clearly shown, it constantly affirms the view inculcated by the Unitarian school. Jesus always taught the unity of God, and undoubtedly had a more exalted idea of him as a being than had the Jews before him. But as for himself he was the son of man and the son of God, as are all of us. Whether Jesus was or was not born without an earthly father, does not affect the argument here drawn, for though he was miraculously conceived as the churchmen imagine, still he could be but a created being, the miraculous son of God, but not the eternal God himself. He was, of course, begotten in time, and therefore as Dr. Adam Clark so truly observes, "To talk of the eternal Son of God, is to talk nonsense." Calvin killed Servetus because he did not believe in the eternal Son of God but that Jesus was the son of the eternal God. How can that which is "begotten" be "eternal"? If it were possible for the Son and Holy Ghost to be eternal and co-equal with the Father, then we should have three Gods and not one God. The three could only be one as a man and wife are one, and as all the saints are to be one with Christ, as he is one with the Father; then there will ultimately be, on the Trinitarian basis, as many Gods as persons in heaven. See John 17:21, 22. Hold, therefore with your three persons. John, the crazy medium, of Patmos, saw 144,000 saints, who if Christ's prayer is answered, as for Trinitarianism, are all Gods co-equal, co-eternal and co-infinite. Just think of it, only 144,000 infinite persons in one Godship! How many more are to be saved we don't know, but there are several hints that the road is rather narrow, and but few comparatively will be saved—will become absorbed into the Deity. There is a Brahminical doctrine that the good will be absorbed, and the popular theology of the day runs in the same direction. But theologians are logically inconsistent in this, as in all other cases, to conclude anything they want to; and not desiring more than three persons in one God, they do not accept these plain deductions from their premises. The fact is, however, Jesus did not claim to be the Infinite God, and though we may be like him, "one with God," yet not be infinite.

As to the miraculous conception, only one gospel asserts it, and he has accidentally or purposely dropped a word to the effect that the only evidence he had bearing upon the point was Joseph's dream—rather a slender thread, don't you think? If Joseph really had such a dream, which is not yet certain with us, I would prefer for one to believe in the uniformity of nature's law, rather than build my church on such a dream. We have no quarrel with any one on this point, but we have not yet any clear repetition of such an extraordinary event. We shall keep a good lookout, and report accordingly. We shall require more evidence, however, than a dream of one of the parties.

Who was Jesus Christ? From the best lights before us, we accept him as one of the world's great reformers, the great Jewish teacher, an inspired medium, healer and clairvoyant. He spoke out boldly against corruption, he scared the Pharisees of his day, he dumbfounded the Sadducees, and died at his post, sealing his teachings with a martyr's blood. He predicted that his true disciples would be able to prove their mission by healing the sick, casting out demons, and speaking with tongues. Where are they? In the church? No! In the skeptical world? No! Among Spiritualists?

Yes! "As it was in the beginning, is now, and ever shall be, world without end. Amen."

H. C. PIERCE.

Waco, Texas.

A Spirit Cures Small-Pox.

Will you permit me, brother, through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, to ask those theologians who constantly teach that Spiritualism is all of the Devil, if his Satanic Majesty has transformed himself into an Angel of Light, and is going up and down the earth giving remedies for the cure of diseases? If so, is it not probable that he may have been converted to the faith of Jesus Christ, and, therefore, his kingdom is, through Spiritualism, at an end? I will state one instance of angelic appearance and the remedy given, hoping that all the world may be benefited by the knowledge.

We were residing in Cincinnati, the third of February, 1861, when Mr. H. was taken very sick. Forty-eight hours proved our worst fears true—the disease was small-pox! Vaccination had proved a failure, and all the horror of that terrible scourge was upon us. Three of our children had been vaccinated, two had not, and we were soon expecting another to bless our household. What a prospect now opened before me, my companion sick, my whole family threatened with the disease, and I also dependent! What was to be done? Go to the pest-house and trust to the tender mercy of hirelings? No! I was a medium; I would go to heaven for light in this most trying time. Patiently waiting for instruction, I composed myself beside my afflicted husband. After a short repose, I was awakened in a spiritually luminous condition, and a scene was enacted before me. I first saw a very beautiful woman approaching. A desire to serve us seemed to animate her every feature. Sympathy was reflected in every movement. Peace pervaded me, and I was at rest. I seemed to be in another place, and in connection with other surroundings.

This angelic visitor took a piece of unslaked lime about the size of a quart cup, and put it into a stone jar that would hold a gallon. She then took a tea-kettle of boiling water from the stove, and poured over the lime, nearly filling the jar. After a while she thoroughly stirred it up, let it settle, dipped about a gill of the pure extract, placed it to her lips to assure herself of its exact strength, and gave it to Mr. H. to drink. She now dipped a sponge in some of the liquid, and gently wet all the pustules over the body, and retired.

I awoke from a trance, and repeated the knowledge to my husband, and as soon as day dawned upon the earth, one of our sons produced the lime, and I made the extract as had been shown me. The relief it produced was immediate. That day, in the afternoon, all being quiet, my hand was controlled and wrote: "These did not know me last night when I was here!"

"No! nor do I now. Will you please tell me who it is?"

"Does thee not remember Mary Ann Carroll?"

"Why, yes; was that indeed you that showed me the remedy?"

"Yes, (hesitating); and, Margaret, thee never got thy pay as it was agreed, for what thee did for me when I was at thy house so long sick. I am so glad to be able to relieve thee now, and try to pay the debt of gratitude I owe."

I received this assurance with grateful sympathetic tears, and said: "You look so different now; care and suffering all gone. I now know it was you; the former, my friend, only rounded out the same hair."

"Yes," she said, "I have again assumed youth, as all do, who desire to do by others as they would that others should do by them. Give the remedy as often as the pain in the head and limbs returns, which will be about once in three hours, and bathe the surface with the extract as often as needed. Lime will kill small-pox, just as soda does vinegar. Good-by."

In one week from that time, our babe was born. We knew no person who would dare to be with us, but the angels were our helpers. When one week old, she had the confluent small-pox. We did not vaccinate our children, but trusted to our remedy. All had its symptoms. One son, who had not been vaccinated, took so plentifully of the remedy, that he had not a single pustule on him, and was only sick about forty-eight hours. I have since found, in treating the disease, that the remedy should be taken twice a day for a week previous to an expected attack. In many instances it is thereby almost wholly prevented. It will perfectly cleanse rooms, clothing, and whole cities from its taint.

This disease originates in foul, underground rooms and attics, where lime is never seen; and when a systematic order is instituted, with the application of unslaked lime, we shall have one less devil to afflict mankind.

Mrs. M. P. HENDERSON.

Aubry, Kansas.

*The people in the vicinity of Waynesville, Ohio, will remember Mrs. Carroll.

Spiritualism in Albia, Iowa.

Only five or six years ago there was but one citizen at Albia who was willing it should be known to the public that he was a Spiritualist, and he had been a Methodist local preacher "of good standing," and had withdrawn from the church on requisition of preacher in charge, that he should "recant Spiritualism or stand a trial or withdraw" his membership. Through his influence and that of his friends, a few copies of the RELIGIO-PHILOSOPHICAL JOURNAL have been taken, and frequently circulated beyond the limits of the number of its subscribers, but the unpopularity of any views not in accordance with orthodox, has prevented others from subscribing; besides which, any efforts to form developing circles have been ineffectual.

Several years ago, the venerable Dr. John Mayhew delivered a series of lectures here worthy the attendance of any audience, yet few of the citizens turned out to hear his discourses. No hall or church edifice could have been procured for Spiritual lecturers until recently, except the court-room, which is unfit for an audience, being badly constructed for hearing a speaker on account of its echo. But despite of all opposition to spiritual enlightenment and the apparent disadvantages, there has been a growing desire in the minds of many to investigate the truths of immortality outside the narrow limits of orthodox creeds. And, unknown to citizens generally, without aid of circles, the spiritual phenomena have occurred in the houses of a number of families, in several phases, as rappings, moving of furniture, opening of locked doors, wind blowing in closed rooms, voices, spirit lights, and other manifestations, showing conclusively that there are mediums of the first class in this place awaiting development.

Thus silently the way has been prepared for the people here, but recently we have had several excellent lecturers unfolding the truths of the Spiritual Philosophy—the Philosophy of Life.

On the 24th, 25th and 26th of June, Dr. C.

P. Sanford, Missionary of I. S. A. of Spiritualists, delivered three able addresses and gave public and private tests, over twenty of which were recognized. After he had lectured, there were a less number of Nicodemuses and more inquirers after immortal truth.

The discussion at Eddyville (twelve miles from here) between Evans, Methodist, and Eccles, Spiritualist, induced Mrs. H. Morse, of Joliet, Illinois, to come from Nebraska, where she had been lecturing, to this part of Iowa. Besides a funeral discourse, she has delivered three lectures. We were fortunate in obtaining for her use, as also we did for Dr. Sanford, the Episcopal church, and had large audiences. We have heard nearly every speaker who has lectured in Albia, within nineteen years past, and Mrs. Morse's lectures have exceeded all others for eloquence and forcible and compact expression of thought. She speaks under the control of a high order of intelligence, who, while here, made the Philosophy of Life their theme, ever bringing immortality to light. Their medium in her normal condition is like Caesar's wife, one whose virtue is not liable to suspicion. She was favorably known in this part of Iowa as a lecturer some nine years since, after which she was lost to public gaze, but has again entered the lecturing field, as she believes, for life. Further than being controlled in lecturing, she does not use her splendid mediumship in public, but those who entertain her at their houses will be cognizant before she leaves. Thus, publicly and privately, here and elsewhere, the heavenly hosts are working for humanity.

A. C. BARNES.

Albia, Iowa, September 10th, 1878.

WAR IN THE WOODHULL CAMP.

Forgery Charged to Secure Unlimited Power—The New Joan of Arc—Andrews' Pantarchy Makes up a Slate after Returning to New York to Suit Emergencies, and Gives Absolute Power over the Newly Organized "Social Congress"—Nine Days have Elapsed, and the Kittens Begin to Open their Eyes—A Woodhullite Sister Speaks.

BRO. JONES:—In the Woodhull & Claflin's Weekly of October 25th, we find reported "the plan of organization as adopted at the late Chicago Convention. We would call attention to Chapter XI, Article 1 and 2; also Chapter XII. They read as follows as therein reported:

"The President of the American Association of Spiritualists, by and with the consent of the Board of Trustees, shall appoint an Advisory Council of twenty-five members, which, together with the Trustees, shall constitute a Provisional National Council, which shall have the powers and functions and perform the duties provided for the National Councils, and which shall hold their offices until the regular National Councils shall have been duly organized as hereinbefore provided."

"ARTICLE 2. Until the regular State or District Councils shall be organized (which they may do whenever there shall be ten or more Primary Councils within the limits of a State or District), the Primary Councils shall make their reports, as herein provided, to the Secretary of the Provisional National Council."

CHAPTER XII.

"The American Association of Spiritualists, shall be known as the American Division of the Universal Association of Spiritualists."

As thus reported, they were never adopted at Chicago, but instead the following, which we transcribe from the printed copy in circulation at the Convention, and read from the rostrum by Col. Blood, in its presentation to the Convention for adoption. As adopted, Chapter XI, Article 1, reads as follows:

"The American Association of Spiritualists in Convention assembled, shall appoint a Provisional National Council for North America, consisting of twenty-five members, which shall have the same functions and perform the same duties as are provided for the National Councils and hold their offices until the regular National Councils shall have been duly organized as hereinbefore provided."

Chapter XII. in the original follows.

It should have been the business of the American Association in convention to have completed their work, by carrying out the intent of Chapter XI, by appointing the twenty-five persons as a body for the officers to represent. Their failure to do so leaves them representing nothing, and weak by what authority this false report, also this chapter, comes to us, delegates and the people? We ask why the failure of action on the part of the Convention has it been reported, instead of this substitute? A plan of organization, which was read by once, was adopted in full without proper consideration. Defeat met it in this form. It supposes this sleight of hand in the report the Weekly is resorted to, that the failure of action on the part of the Convention may be covered up.

This substitute, Chapter XI, provides for the failure by giving the President the authority that obtains in the body. This Convention, by what it did adopt, did so empower the President or Trustees; they have they any legal power to act if the Convention in lieu of its failure to act on its own provisions.

Naked truth demands the facts as there. The results of this Convention were agitate defeat, if correctly reported. Spiritualism does not need any such manipulation at the hands of its true friends, or the hands of those who trust the truth. Spiritualists are neither knaves, fools or cowards. They do not need authorities to-day or yesterday; they have as a whole abiding faith in the possibilities of god man, and are willing to trust time's unceasing work to bring it forth. They are shy shadows frightened to press on to grander, but in knowledge are their peers, knowing it brings sure results to all.

The Social question is the vital question to-day, and all workers for humanity fits inspiration. Let us be brave to me the truth and to use it. We much protest against this report of the Weekly. No call delegates to help organize on the plan add, can be legal or in any form legitimate.

Brother Jones, this article refers he incorrect report in Woodhull & Claflin's Weekly, of the account of action on the part he late Chicago Convention, to carry out it as to organization. It will oblige and help me circulate the facts as they to publish it. As a delegate to that body OUR AGE and the BANNER OF LIGHT try.

MRS. H. T. STEARNS

of Appleton, Wis., Delegate to State Association of Spiritualists of New York.

UNDER the Religious establishments of the Italian Parliament it is announced he Jesuits of Rome will leave their preachers. Father Beckx, the General of the, is to go to Belgium.

Passed to Spirit Life.

On Tuesday evening at 6 o'clock, Roxanna C. Ward, wife of W. W. Ward, a native of Stuttgart, Germany, passed to the other shore.

It was the privilege of the writer to be intimately acquainted with the one referred to above, an acquaintance extending over a period of fifteen years. In casting my eyes back, I see a noble and gifted woman, with high and pure aspirations, cast out from among those who should have been both protectors and friends, for one reason only—she was a Spiritualist and a medium. At that day the women in this community, who had the moral courage to avow themselves of that belief, it was the signal to destroy them morally and socially. But a spirit like hers could not be crushed. Persecution made her more firm, but with this remark, "Few understand me now, but the future will do me justice"—her words have proved prophetic. The future did do her justice, and those that scoffed and jeered came to her, and she received them—her soul was full of love for all, completely shutting out every selfish feeling. Her honesty and truthfulness as a medium caused many to seek from her evidence of life beyond the tomb, and there lives in this city to-day, men and women, at one time avowed Materialists, thanking God each day they live that their paths through life crossed hers.

But her work in the material form is done. In her passing to that higher life, she fully refuted that off-repeated assertion that Spiritualism would do to live by, but would fail in the hour of death. "She lived a Spiritualist, and died a Spiritualist," were the words of the officiating minister at her funeral.

Hers was no common life; she died no common death. She spoke about the change and her passage to that better land, calmly and philosophically, as a pleasant journey to meet her friends.

At times she seemed to experience great bodily suffering, but her mind was always clear, even in the most minute details. Loving friends that ministered to her were often astonished to see the look of peace and calm repose that rested on her face. On one occasion, as the sun was sinking beyond the western hills, one stray beam rested on her face, when it assumed that radiance attributed to the angels.

To say her presence among us will be sadly missed, expresses but little. The poor of this community will miss her most. The details for her funeral were arranged by herself, the noticeable feature of which was the total absence of crape or sombre colors. Her form was clothed in pure and spotless white. As she lay in the beautiful casket, buried beneath the flowers she loved so well, we felt that death had been robbed of all its terrors, and all our vision rested on was that calm sweet sleeper.

Her body was borne to that beautiful but silent city, Spring Grove (peopled already by nearly thirty thousand), followed by a host of loving friends. As her form was about being laid away, the officiating minister in his remarks said, "As she had been the instrument in this life to cause many to believe in God and immortality, her usefulness was not yet finished."

"Life's battle fought, the victory won, To nobler toils, pass on, pass on."

She leaves a husband—one of God's noble men, with whom she had lived the last thirty years, the happiest of her life, one that fully appreciated her worth, and surrounded her with all to make life pleasant. Among the last words spoken to him were, "I will meet you in the next life." (According to Mrs. Ward's beautiful poem.)

Somehow, I know, on that unseen shore, They watch and beckon, and wait for me.

W. J. R.

Cincinnati, Ohio, Oct. 26th, 1878.

Yearly Meeting.

BROTHER JONES:—Our Yearly Meeting of Progressive Friends is just concluded. The sessions were crowded—more real interest seems awakened than for some time past. Evidently, we are alive! The following resolutions bearing upon the question of the times, were adopted:

The Society of Progressive Friends assembled at Osborn Prairie, believing the social question at the present time capable of improvement, present the following resolutions as the result of their deliberations.

Resolved, That conjugal love is an attribute of our nature, and as such, claims its due exercise.

Resolved, That the full development of our whole nature, physical as well as mental and spiritual, is necessary to our happiness.

Resolved, That the monogamic union, with love based upon physical and mental adaptation, constitutes a true marriage, and that such love will be pure and lasting.

Resolved, That the knowledge of what we are, what we should be, and the means by which we can develop our nature harmoniously, is necessary to our happiness, and should be studied and taught as a religion.

Resolved, That as the harmonious development of the individual, will lead to the harmonious relations of the whole, and as the putting down natural rights of any hinders harmonious offspring cannot be expected, we, therefore, believing the woman to have the natural right to her own body, the laws of the land should protect her in the right to say when she shall take on maternity.

Resolved, That prostitution is the result of wrong conditions of society, and it is the duty of reformers to study the cause and inaugurate means for its prevention.

Resolved, That we utterly repudiate one-sided legislation on this question, believing that licentiousness is equally as wrong in man as in woman, and should be equally checked.

Resolved, That promiscuity, in all its forms, is licentiousness, and this society is not responsible for those who practice it.

JACOB CRANE,
MARTHA ROMAINE, } Secretaries.
Osborne Prairie, Ind.

The Haunted House of Wisconsin.

BRO. L. C. BEST furnishes the following in reference to the haunted house, in Dunn Co., Wisconsin.

"The strange things of which I write, are happening at the house of Mr. Lynch. His family consists of himself, his second wife, and five children. The manifestations commenced slightly, two years ago, and consisted of hiding things, and cutting garments with shears. The mischief at that time was laid to a little seven-year old boy, but of late the manifestations have become more demonstrative—furniture, axes, smoothing-irons, fragments of lumber, hand spikes, dishes, knives, forks, spoons, etc., are thrown by an invisible agent in and about the house, with great force. Dishes are broken, beds turned upside down, soap, flour and salt taken out of barrels and thrown on the ground.

This phenomenon is evidently directed by an intelligence. A case in point: A good

old Christian came with his Bible, as he said, to put a stop to it. He laid his Bible by his side, and knelt down to pray. While praying the demonstrations ceased; but he had scarcely said amen, when a broadax from an outhouse struck on the porch floor with a startling slam, went in front of the door, turned a right angle, proceeded into the door, made straight for the man of the Bible, turning over like a wheel, first on the end of the handle, then on the opposite end of the ax, until it fell at the professor's feet, who was retreating backwards. The ax was picked up by the woman of the house and carried out. The old man looked for his Bible, but it was gone. The house was searched, and the Bible was finally found in the bed-room, torn to pieces. The old gentleman put the pieces in his pocket and left the premises, fully persuaded that he had seen the works of the Devil.

I visited the family last week, and would here say, these things are true, and can be proved by scores of eye-witnesses.

New Haven, Wis. L. C. BEST.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

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Dialogues and Recitations

The above entitled little book is neatly bound in Magenta muslin and richly embellished in gold.

It is especially adapted to Children and Progressive Lyceums.

The author, Mrs. LOUISA SHEPARD, has in this work, struck

The Key-note of True Reform.

The book opens with a song of invocation, beautiful indeed, by EMMA TUTTLE. Then follows a conversation between a Leader of a Lyceum and its members.

The following are the three first questions and answers. We give them as specimens of the

Gospel of Truth

to be found throughout the book:

MARY.—I hear people talk about a Savior. What is a Savior; how can we be saved, and what shall we be saved from?

LEADER.—My child, we need to be saved from ignorance. Knowledge is our Savior, and that only can save us from physical and mental suffering.

MARY.—Is education and knowledge the same thing?

LEADER.—Not exactly; education represents the ways and means, and the act of acquiring knowledge, while knowledge is something acquired or gained.

KATE.—Must we have education to be civilized?

LEADER.—Education is the main spring to civilization, to all reform; it is the stepping stone to knowledge, wisdom, virtue and true greatness.

Parents should send for it and put it in the hands of their children in place of catechisms or any Sunday-school book now extant. Price 50 cents, postage, 8 cents.

Address Religio-Philosophical Publishing House, Chicago, Ill.

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THE NEW CHURCH ORGAN.

BY WILL M. CARLTON.

They've got a brand new organ, Sue,
For all their fuss and search;
They've done just as they said they'd do,
And fetch it into church.
They're bound the critter shall be seen,
And on the preacher's right
They've hoisted up their new machine,
In everybody's sight.
They've got a christer and choir,
Ain my voice and vote;
For it was never my desire
To praise the Lord by note.

I've been a sister good and true
For five an' thirty year;
I've done what seemed my part to do,
An' prayed my duty clear;
I've sung the hymns both slow and quick,
Just as the preacher read,
And twice, when Deacon Tubbs was sick,
I took the fork and led!
And, now, their hold new-fangled ways
Is comin' all about;
And I, right in our latter days,
Am fairly crowded out.

To-day, the preacher, good old dear,
With tears all in his eyes,
Read, "I can read my title clear
To mansions in the skies."
I alays liked that blessed hymn—
I s'pose I alays will;
It somehow gratifies my whim,
In good old Ortonville;
But when that choir got up to sing,
I couldn't catch a word;
They sung the most dog-gonest thing
A body ever heard!

Some worldly chaps was standin' near,
An' when I seen 'em grim,
I bid farewell to every fear,
And boldly waded in.
I thought I'd chase the tune along,
An' tried with all my might;
But though my voice is good an' strong,
I couldn't steer it right;
When they was high, then I was low,
An' also contrawise;
And I too fast, or they too slow,
To "mansions in the skies."

An' after every verse, you know,
They play a little tune;
I didn't understand, an' so
I started in too soon.
I pitched it p'tty middlin' high,
I fetched a lusty tone;
But oh, alas! I found that I
Was singin' there alone!
They laughed a little, I am told;
But I had done my best;
And not a wave of trouble rolled
Across my peaceful breast.

And Sister Brown—I could but look—
She sits right front of me;
She never was no singin' book,
An' never meant to be;
But then she alays tried to do
The best she could, she said;
She understood the time right through,
An' kept it with her head;
But when she tried this mornin', oh,
I had to laugh or cough!
It kep' her head a bobbin' so,
It e'en a'most came off!

An' Deacon Tubbs—he all broke down,
As one might well suppose;
He took one look at Sister Brown,
An' meekly scratched his nose.
He looked his hymn-book thro' an' thro'
An' laid it on the seat,
An' then a pensive sigh he drew,
An' looked completely beat.
An' when they took another bout,
He didn't even rise.
But drew his red bandanner out,
An' wiped his weepin' eyes.

I've been a sister, good an' true,
For five an' thirty years;
I've done what seemed my part to do,
An' prayed my duty clear;
But death will stop my voice, I know,
Now he's on my track;
An' some day I to church will go,
An' never more come back;
An' when the folks get up to sing—
Where'er that time shall be—
I do not want no patent thing
A squealin' over me!

WOODHULLISM.

BY ETTIE M. SLOVER.

Out in the cold, and out in the street,
A miserable waif with naked feet,
Stood at the corner of Broadway street,
With many a tear and heartfelt sigh,
Asking of all the passers-by,
Do you know who's my father?

A wondrous head, uncommon size,
Raven hair and coal black eyes,
Which anon and ever seek the skies.
As the glittering tears thickly fall,
She asks of one, she asks of all—
Say, have you seen my father?

As I played 'round my mother's knee,
His picture once she showed to me,
I will know him, when his face I see.
My mother is a Woodhullite,
She's left me in this dreadful plight,
To seek and find a father.

There! there is one, I know 'tis he,
How lovingly he'll fondle me,
When he finds out whose child I be.
We, as his form breaks on our sight,
Behold our "reverend Woodhullite"—
Of the child he is the father.

With quickening step and gladdened heart,
The little child, quick as a dart,
Of her attention claims a part.
More sorrow, still she's doomed to feel,
His heart is stone, as hard as steel—
He says, "I'm not your father."

Oh, sickening soul! Oh, moistened eyes!
Of beggar's child, who turned to die,
To an alley where no passer-by,
Should see the eyes of no one's child,
As they raised to heaven, and faintly smiled,
This child is without a father.

Letter from A. A. Millington.

BRO. JONES—Permit an old Spiritualist of the conservative school to give tribute to the worth and character of one who has so long, earnestly and faithfully, stood at the helm of the affairs of the First Society of Spiritualists of this city. While the good ship struggled amidst the shoals and breakers of popular ignorance, fanaticism and error, and who having safely moored his sacred charge in the calm and pellucid waters of the harbor of peace, has seen fit by reason of increasing

care in his profession, to resign the wheel to others, and we trust able hands. I refer to Dr. S. J. Avery who so recently resigned the presidency of the society, a position which he for more than ten years so faithfully occupied, during which time his devotion and self-sacrificing spirit, as applied to the advancement of the sacred cause in which his whole soul is engaged, has given him a warm nook in the hearts of every Spiritualist by whom he is known, and their name is legion. In his resignation the society has lost a valued and honored servant, but his large heart is still as deeply enlisted in the good work as ever.

As conductor of the Lyceum, I am glad the dear children will still enjoy his fatherly love and able counsel. They simply would not give him up, and I trust in the midst of his increasing business cares, the Doctor may still find time, for many years, to control and direct the minds of his youthful charge to the higher and holier spirit life. May the guardian spirits uphold his hands in all good works for time and eternity.

At a regular business meeting of the First Society of Spiritualists of this city, held at their hall, Sunday Oct. 12th, the following resolution was unanimously adopted, in view of the resignation, as president of the society, of Dr. S. J. Avery:

Resolved, That while regretfully accepting the resignation of Dr. S. J. Avery as President of the First Society of Spiritualists of the City of Chicago, a position which he has so long, faithfully and efficiently occupied, we lose in him an able officer and advisor, and we do, and ever shall, honor and be grateful to him for the eminently satisfactory manner in which he has for so many years, discharged the onerous and arduous duties devolving on him in his official capacity.

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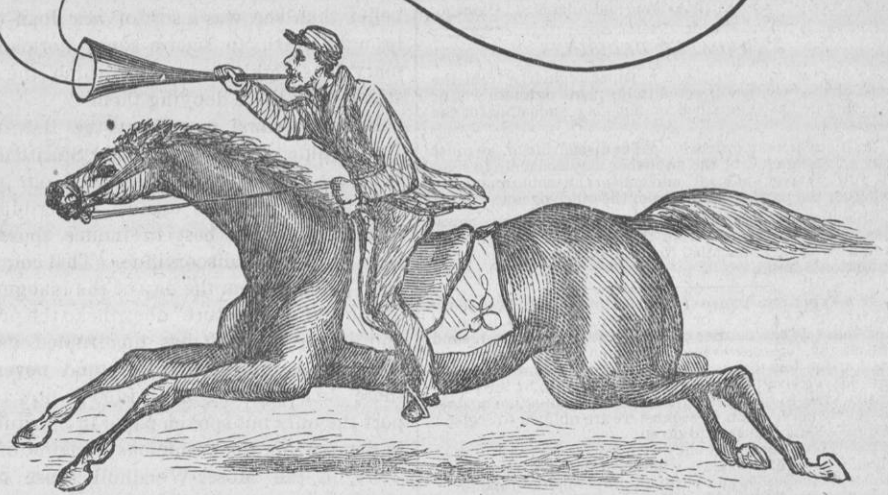
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scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my
head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism
in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my
right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with
difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain
about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The
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Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular;
yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years;
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of your Positive Powders. It is J. W. Nuttle of this
place, who had what the Doctors called the Con-
sumption. They said he could not live long. He is
now at work for us, a well man.—(G. W. HALL, New
Haven, Ind.)

Triumphant Victory

OVER

Dyspepsia and Indigestion.

A short time since my mother tried your Positive
Powders for Dyspepsia and Indigestion. If
she ate a piece of apple as large as a hazel-nut, she
would not sleep a particle all night, but be very
weary and nervous. She is entirely well now.—(A. G.
MOWBRAY, Stockton, Minn.)

Four years ago I used half a Box of your Positive
Pow

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER - - - AND PROPRIETOR.
J. R. FRANCIS, - - - Associate Editor.

TERMS OF SUBSCRIPTION:

One copy, one year, in advance, \$3 00
at the end of the year, 3 50
Three months on trial, to New Subscribers, 50

Religio-Philosophical Publishing House.
All letters and communications should be addressed to
S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, NOVEMBER 15, 1873.

An Inquirer Answered.

S. S. JONES.—DEAR SIR:—I take this liberty of addressing you for the purpose of ascertaining something more about "Woodhullism," as I have the privilege of reading your paper now and then, it being handed to me by a subscriber. The question has often arisen, "How did Victoria C. Woodhull become the president of the American Association of Spiritualists?" Many church members and Liberalists assert that she became president of said Association through the majority composing the same.

The course you pursue is highly gratifying to me and to all others that have any respect for decency, and regard for the advancement of the Harmonial Philosophy, in condemning that pernicious doctrine advocated by Victoria C. Woodhull & Co.; and as soon as the world is fully aware of your unwavering opposition to so-called free-loveism there will be hundreds that will subscribe for your JOURNAL where there is now one.

All eyes are turned toward the result of one of the most trying battles that has ever agitated the minds of Modern Spiritualists, to see if any good will come out of Nazareth. I will say as a Liberalist, it is my opinion that this corrupting influence has retarded the progress of modern Spiritualists fifty years. By taking the standpoint of an anti-Woodhullite you are safe. I find that A. J. Davis, Wm. Denton, Judge Edmonds and others that fill high positions as authors and speakers in the Spiritualistic ranks are against free-loveism; and yet Victoria C. Woodhull became president of the association spoken of, by the majority of all the Spiritualists present.

No human language can describe to you my feelings against such damnable doctrines, which would turn our happy home into a state of barbarism and corruption. The orthodox pandemonium would not equal the misery and sorrow that would flow from such a course if pursued. The language of wisdom as dictated by the higher brain, denounces such sensualism and extremes as advocated by their president, the same as it would deny the propriety of feeding a faculty of the lower brain for the encouragement of larceny, robbery and murder.

Yours Fraternally

New Dayton, Ind.

REPLY: There was organized five years ago a society called the "American Association of Spiritualists." It was a feeble concern, with a high sounding name only. The RELIGIO-PHILOSOPHICAL JOURNAL exposed its weakness and denied from the day of inception, that it was in the least degree an exponent of Modern Spiritualism. While it contained a few intelligent, well-meaning people, the larger number were mere adventurers, who favored the organization for position and leadership. Several of the most conspicuous had been *stale commodities* in the religious market for years, and had become so well known that they were virtually labeled "stale—unmarketable!"

These people organized and ran the American Association of Spiritualists. The organization was formed at a national convention held at Rochester, N. Y., with Dorus M. Fox as president. The next year they met at Buffalo, N. Y. The following year in Richmond, Indiana, and the next year at Troy, N. Y. By this time it was pretty generally understood that it was of no account—thoroughly played out. Mrs. H. F. M. Brown, an avowed free-lover, was then occupying the chair of president. It had become so very odious that very few went to its annual meeting—about sixty all told.

Up to this time no one had ever suspected Mrs. Woodhull or Tinnie C. Clafin of being Spiritualists. But a few individuals headed by one S. P. Andrews, who had been putting forth his free-love doctrines and practicing the same under the name of Pantarchy, saw that an opportune movement had arisen to lay seige to the American Association of Spiritualists, in its feebleness, and capture it, to the end of forming an active nucleus for a "new departure" in moral ethics! The plan was laid and Victoria C. Woodhull was prepared by Andrews with a speech, and a cordon of free-love stool-pigeons, to put her in nomination and secure the votes of the gullible for her election to the presidency. All of this was easily done, and this is a brief synopsis of the history of the inception of that which they then called the "new departure" doctrine.

The RELIGIO-PHILOSOPHICAL JOURNAL alone

denounced the movement as a fraud upon Spiritualism. All other Spiritual papers lauded Woodhull as a paragon of excellence. They clubbed with her paper, thus rendering her every facility for putting her pernicious doctrines before the Spiritualists as *genuine Spiritualism*. With the exception of the BANNER OF LIGHT, they denounced the RELIGIO-PHILOSOPHICAL JOURNAL and maligned its editor. It was in this way that thousands of good, well-meaning Spiritualists were decoyed into the belief that she was a sort of *new Joan of Arc* brought forth to secure some dormant but marvelous right to woman, which the monsters—men, were denying them.

Every Spiritual paper but the BANNER OF LIGHT, aided by every traveling Spiritualist of the free-lust, order pitched into our paper, warning Spiritualists against subscribing for it, and doing their best to induce those who were taking it to discontinue. That course has been pursued from the day of the inauguration of the "new departure" doctrine to the present, and yet the JOURNAL has quadrupled its subscription list during that time and never was there such a feeling manifested as now to support the only out-spoken paper in Spiritualism, in denouncing the pernicious doctrine of *free-lovers*, in the Moses-Woodhull sense of the phrase.

We have constantly warned the people to beware of the doctrine put forth in the name of "new departure" "social freedom," etc., etc., as pernicious in its tendency and contrary to highest conception of purity and good morals, of an enlightened people, and a burning disgrace to Spiritualism. The devotees of "social freedom" on the contrary, have studiously told the people that Mrs. Woodhull was not understood; that she was "as chaste as a snowflake and as pure as ice." Moses Hull one of her disciples, finally came out and claimed that he was a practical *free lover* of the foulest kind! The Woodhull & Clafin's newspaper, justified him and refused a hearing to all correspondents who opposed his licentiousness, however friendly they may have been to her and him before that time.

Moses Hull's experience as published in the Woodhull paper opened the eyes of thousands who had been deceived into her support under the plea of "O you don't understand her," but the finishing of the work was consummated at the Chicago convention, when she showed that for vileness of speech, corruptness of moral character, they exceeded any gathering of human beings that ever disgraced a public rostrum, under the high canopy of heaven! There was no longer ground for anyone to say "O you don't understand her." Even Warren Chase, whom they made their treasurer, and who advocated Woodhullism, and which he has gone over to, body and soul, said "they have taken themselves clean out of Spiritualism and organized as Socialists," under the name of "Universal Association of Spiritualists." This name being intended to include all who believed in spirits, Catholics and the greater portion of Christians, Mohammedan, Buddhists, Brahmins, as well as all Indian tribes and religionists generally! Think of these things, Spiritualists, consider what the "Universal Association of Spiritualists" means. Is it anything that is especially applicable to Modern Spiritualism?

The Hon. Warren Chase truly said, "they have taken themselves clean out of Spiritualism and organized as Socialists, and Judge Carter of Cincinnati, who represented the State of Missouri in the late Woodhull convention, without the knowledge or consent of the Spiritualists of that state, and greatly to their disgust, says that Spiritualism has no more in the future to do with the new organization than any other class of religionists,—simply an adjunct to it!"

The question that now arises in the minds of the people is, do we yet understand Woodhullism? If not, what is necessary to be said and done to give us the proper understanding?

We trust Spiritualists will ponder this subject well, and if they have a desire to aid our departed friends in opening up free communion with this plane of life, and to further aid them in continuing a high standard of moral ethics, and to aid in shaking off the odium that has so unjustly been attached to Spiritualism, they will be outspoken upon the subject. It is no time to hug the delusion to your bosom, and think that you by silence can clear the skirts of Spiritualism from the monster free-loveism, that is hanging to it, to the disgust of all pure-minded people. Your dearest friends, your children, all know of the odium, and it is folly to think that you can conceal it from them. Arise and shake your garments free from it, and never sanction or aid in compensating a lecturer who advocates the soul polluting doctrine.

The brazen-faced practical free-lover, Mrs. Severance, said upon the platform at the Chicago meeting, in speaking of the RELIGIO-PHILOSOPHICAL JOURNAL, "When I say there is not a paper in the land that I so thoroughly detest, I do not half express my feelings. At which every free-lust gave her their hearty approval by stamping their feet and clapping their hands. Why is all this hatred towards the JOURNAL? Simply because it is true to Spiritualism. Because it promulgates the highest system of moral ethics, that is known to the enlightened world.

But for the bold stand taken by the JOURNAL, the Chicago convention would have been considered by the people at large, as the mouth-piece of Modern Spiritualism.

That Severance struck the keynote of every loose-jointed sensualist in America, will not be doubted. Go down into the purities of vice and sensualism, to the lowest hells of degradation, and every one will join with the above-named brazen faced free-lover in hating the RELIGIO-PHILOSOPHICAL JOURNAL. The reasons are not only apparent, when we look at the teachings and practices of that woman, but they

are signally apparent when you go among those of her ilk in the purities of vice. But a few sentences from Mrs. Woodhull's speeches, upon the same Chicago rostrum, may not be inappropriate to show the public why the *free-lusters* traveling over the country so despise the RELIGIO-PHILOSOPHICAL JOURNAL, the only spiritual paper that unreservedly shows the pernicious tendencies of their teachings and practices. When occupying the stand, at the time, Mr. Cotton, one of her admirers, from Vineland, questioned her in regard to prostituting herself to raise money to sustain her paper. She said to the audience, among other things even more disgraceful, in reply, "You are the result of men and women copulating before you. You are the result of that act, and that act is my religion, and by that act the world is moved to-day. And I shall love it and admire it, and pray God that my sexual desires may become so purified and intensified that I may be enabled to enjoy them as I do every other desire or passion of my soul; and if I want sexual intercourse with one hundred men, I shall have it." This question is up for discussion, and we may as well have it out with these people who are so terribly alarmed about their virtue. I am sick and disgusted about their cant, and I repeat here, as I said yesterday to Mrs. Hardy, in that room, that if Col. Blood surely loved her, because I know nobody can know except himself, it would be my courtesy to mind my own business. And I hold that this would be true courtesy. I do not propose to be mortified. And if I or you wanted intercourse fifty times a week, or but once in a lifetime, or at any other time, when feeling disposed, nobody has a right to interfere." And then followed further comments upon the sexual intercourse and sexual organs, that our readers will excuse us from copying.

In view of the facts we have quoted from her own writings, speeches, and of the speeches and acts of her devotees, Moses Hull and Alvera, his wife, not excepted, will any one have the temerity to say that, "Oh, you do not understand her!"

When all of the facts herein reviewed are considered, we think our correspondent will have no trouble in answering all inquiries made in regard to how Mrs. Woodhull first became president of the American Association, and how she has continued to fill that position until she and her admirers have taken themselves "clean out of Spiritualism."

The American Association of Spiritualists never was recognized by the Spiritualists of America as their organization, nor as an exponent of Spiritualism. Mrs. Woodhull has never been considered as an exponent of Spiritualism. Her doctrine of *free-love* and promiscuity was a base fraud when attempted to be palmed off as modern Spiritualism, and all true Spiritualists will rejoice at the fact that they have taken themselves "clean out of Spiritualism," and that, as Judge Carter says, "their next meeting will be a Social Congress, independent of Spiritualism."

Gerald Massey.

This distinguished poet and lecturer, is now in this country, and his eloquent addresses are creating a wide-spread interest among our people.

He is just in the prime of life, being only forty-five years of age, and being ambitious to do good in the field of reform, we have no doubt he will be able to accomplish a great work. Always active, he has made his presence felt wherever circumstances might place him, and even in this country he has already awakened an interest in his behalf, which will not subside until he has traversed every State in the Union.

His wife, too, is worthy of a share of the honors that cluster around the brow of her husband. The *Medium and Daybreak* says, "I do not know what age Mr. Massey was when he married, but should guess him to have been twenty-two or twenty-three, while Mrs. Massey was probably a year or so younger. As he stated in the first of his St. George's Hall lectures on Spiritualism, his wife was a clairvoyant. He did not, of course, deem it necessary to state also that she was a lady of great beauty. After their marriage, Mr. Massey, who had already lectured to the John-street circle on literary and political themes, added mesmerism and clairvoyance to his then somewhat limited repertoire, and with the aid of Mrs. Massey, afforded doubting audiences extraordinary glimpses of the 'abnormal.'"

"It is possible that there may be readers who have no remembrance of Mrs. Massey, who yet can recall 'The Clairvoyant Jane'—one and the same person. When Mr. Massey was first introduced to the lady who afterwards became his wife, it was, as he has stated, to see her read without the use of her eyes. He found that this reading by abnormal vision was a fact. He had never properly understood it before. Since then, however, he had seen her read so hundreds of times, and convince hundreds of people. It would require every column of this paper to set forth, even in a bad narrative, the extraordinary mesmeric experiences of Mrs. Massey. Suffice it to say that she did more, by the unconscious revelation of surprising phenomena, to start thinking men and women on excursions of hitherto unthought-of inquiry—did more, in fact, toward preparing the way for a reception of Spiritualism in this country—than any 'subject' that was ever placed under the influence of mesmerism. The lecturer and his wife were so purely above and beyond the sphere in which mere exhibitors—wizards and the like—moved, that the spectator was obliged to listen and look with an attitude of respect, and hence the seed was laid in many minds that is bringing forth fruit to-day."

October 27th Mr. Massey lectured in New York City. His remarks in reference to Spiritualism were as follows

"He made no question of it; and why? He was in daily receipt of revelation from the spiritual world by objective manifestations made to him through the attendant spirit that spoke to him audibly and led him through this life with one hand reached out to him from the other. The earliest mode of manifestation recorded was that of God appearing to men in their own likeness, and this, I maintain, was the earliest form of revelation. An apparition would be the primordial manifestation of a spirit-world. That was, the featureless dark revealed a living face. It was not an unsophisticated savage, but a German of the eighteenth century who evolved God as an abstract idea or a speculation substantialized. We know now that the savage went on matter of fact. We have so refined our notions of the soul and have got so spiritual in a material way that we hardly imagine a spirit as possessing substance to be seen or will to manifest itself palpably. We talk familiarly about pure immaterial spirit, as if anybody on earth had the least notion of what that is. But so real, so sensible to sight and touch were the spirit visitants of the early times that they were continually mistaken for men. Mr. Massey showed how, by means of one of the reflections cast in the mirror of the savage mind, the 'shadow' played a great part in the earliest spiritual speculation. In many languages the spirit is spoken of as a man's shadow, not the dark shadow cast on the ground, but the light shadow, as it were, cast on the air in spiritual apparition."

"By making motions to this the early men would learn that it was not their shadow, but a visitant. He traced one of the origins of religion to fear of spirits. But in looking at the other world as a land of shadows the savage is at one with Solomon, who considered that a living dog was better than a dead lion. The other like, as represented by the Hebrew sheol and the Greek hades, is little or no advance in the primitive conception, and both are essentially based on the sense-perception of things. 'Alas, then,' says Schiller, 'as he tries to embrace the spirit of Patroclus, there is, indeed, in the shady abodes a spirit and an image, but there is no body in it.' The something beyond death was recognized only as a misty mockery of life. St. Paul seems to have looked on the state of departed spirits as a sort of naked nothingness from which he shrank, and against which he embraced Christianity with its doctrine of eternal life."

"There are few facts in modern Spiritualism that were not known to the nations of the past. Moses, like Zoroaster, wished to put an end to the dark worship of spirits, which had become a fearful abomination, in favor of the God of life and light, the idea of whom was then dawning on the world. He accordingly worked out that system of theology which has played so important a part in the world's history; and to make the whole of more effect he introduced the famous myth of the fig tree, whose mortal taste, in the words of Milton, 'brought death into the world, and all our woe, with loss of Eden.' With the doctrine of the 'fall' down goes the doctrine of the 'atonement,' as vulgarly understood; for it was out of the wood of that much-misrepresented fig tree that they cut the Calvinistic cross of Christ. Scientific Philistinism and orthodox impudence, having climbed nearly to the summit of the nineteenth century, will turn round and assure you that the whole phenomena called Spiritualism are an illusion of the sense and a delusion of the soul. As to the seers and visionists; not only did they not see any other world when they shut their eyes on this—not only were they pitiable, poor blind beggars, whom all scientific men ought to rush at and 'give them two black eyes for being blind'—but they are charged with shamming their blindness. First, it is impossible to believe in them, because they were so blind; and next, we are not to credit them because they were such impostors as to sham their blindness. Did you ever read by the light of a glow-worm laid on the page of a book? I have so read in the dark, and next morning by the gray light of open day found my little lamp had gone out; there was no glow whatever, it was nothing more than a little gray worm."

"My reading must surely be hallucination, the merest illusion of the night, in the face of this common daylight fact to which every person could testify—that the thing could not shine by day. Spiritualism is that luminous worm which has shown with its tiny lamp divinely lit through all the darkness of the past. I have read some curious pages to-day by the light of it. Nevertheless, the physical seer will take it up in the broad, open day of science, and show you that it holds no lamp—it does not shine; therefore it never did shine, and all stories told of its luminosity are lies. For all that, it is a glowworm still, and goes on shining under its own conditions. Moreover, it begins to shine by day, and lives on with an enlarging light by which we can for the first time see to read many mysteries of the past, decipher the inscriptions written on old torture-rooms and prison-cells and graves of those who were before their time, and make out the features of primitive facts which have been almost effaced or overgrown with fable. It is at once the oldest and the newest spiritual light in the world. It may be the dream was true. It may be that I saw with visionary eyes. But as I strained them across the Atlantic, long before I came, I saw your young world of the West arise and brighten with this new life quickening at the heart of her; this new dawn kindling in her face, throbbing and radiating with auroral splendor of this latest light, as if the millennial morning of humanity's most golden future had touched her forehead first and she shone illumined, glorified and glorifying, as if in the very smile of God."

Mr. Massey is expected to lecture in this city some time in November, when all will have an opportunity to hear him.

Lawrence, Mass.

Our readers will see that Moses-Woodhull's free-loveism is at a low ebb in Lawrence, Mass. Heretofore a large crowd would turn out, especially the "Behoys," to hear what vulgar language a woman would give utterance to from a public rostrum. It seems that even that class have become surfeited since the great Chicago fiasco, when her "camp-followers" took themselves "clean out of Spiritualism." It will be remembered that a firm resolve was made, by the "clean out" tribe, to break down the RELIGIO-PHILOSOPHICAL JOURNAL as their first hard work, and to rid themselves of the only spiritual paper that dared to expose their infamy, and show that their doctrine had no affinity with *genuine Spiritualism*.

Their lack of success will be quite apparent, from the action of the different societies reported (all having resolved against Woodhullism thus far), and from the "Voices from the People," published from week to week in this paper.

The following clipping from the *Boston Herald*, in regard to a Woodhull meeting held

at Lawrence, Massachusetts, will speak for itself:

"Victoria C. Woodhull lectured in this city to-night. She complained of the coldness and smallness of her audience, there being but 125 people present. She rehearsed many of her old sayings, but didn't have much to say about the free-love question. She damned church Christians, and said she recognized no God but the God in every man and woman. There were secret societies at work among the poor people which would within six months make the capitalist cry, 'What shall I do to be saved?' and asserted that she knew that within eighteen months this country would witness one of the most terrible and bloody revolutions ever visited in any country. A few Spiritualists greeted the lecturer when she closed."

S. S. JONES, Esq.—The slip I send inclosed, is cut from the *Boston Herald*. Last night was one of the finest of the season. The meeting was announced with a great flourish of trumpets, being very well advertised. A large crowd was confidently expected. See the result. An audience of one hundred and twenty-five in a city of thirty-five thousand inhabitants, in the largest hall of the city, on a fair night, tell stronger than words can, what they think of the Woodhull, in Lawrence and vicinity. She spoke here two years ago to an audience of one thousand. Don't these straws show which way the wind blows? Every thing is working well, and the JOURNAL will be firmly sustained in its present position. Draw the lines straight, say I, test and see who are Spiritualists.

Very truly, M. H. FLETCHER.

The Next Quarterly Meeting of the Northern Illinois Association of Spiritualists.

Our readers will see that while the people of Elgin, the city of watches, are determined to do all that can be done, to insure the best meeting that has ever been held by Spiritualists in the State of Illinois, they are equally determined that the platform which is *free for Spiritualism*, shall not be used for the advocacy of Moses-Woodhullism—*social freedom*.

The course that the Spiritualists of Elgin have taken, will be the voice of every town where a Spiritual meeting is hereafter to be held. Should any officer refuse to obey so reasonable a request in their calls, they will find no fellowship with the great mass of Spiritualists in the north-west. The Woodhullites "have taken themselves clean out of Spiritualism." They have no more right to claim the time and attention of Spiritualists than have the Pottawatomies of like *social freedom propensities*, to perform a war-dance, because it is a *free platform*.

Because the platform is *free for the discussion of Spiritualism*, does it follow that a political party, Democrats, Republicans, or Grangers, should occupy it to discuss their faith and party resolutions? By no means. Language is used to convey *sensible ideas*, and not to pervert all common sense, that an indecent hobby of a fanatic may be discussed, to the general disgust of all right-minded people.

Let every community where it is proposed to hold a Spiritual meeting, see to it that the Woodhull infamy is discarded in the call, and *free-love* advocates will soon be scarce.

If they want a Woodhull free-love meeting, let them call it in their own name, and not in the name of Spiritualism, and they will soon find out how many houses will be open to the Moses-Woodhullites, and how many dollars will be raised to give them free dinners.

It is a fair game to play. They have commenced by *ostracizing* the most outspoken, independent, Spiritual newspaper, that was ever published, because it advocates *purity of morals*, as the *highest conceptions* of propriety that an enlightened people are capable of promulgating. They put forth the most pernicious licentiousness as the standard around which to rally, even as a means to raise money to support their cause. Now we shall see how many doors will be opened to them, and how many officials will be found attempting to thwart the will of true Spiritualists.

We emphatically repeat, let the answer go up from every town where Spiritual meetings are proposed to be held; yes, if Woodhullism is to be excluded from the platform—otherwise, not emphatically, no.

An Imposition Not to be Tolerated.

Occasionally an individual will order his postmaster to give notice that his paper is refused, when he is indebted from one week upwards to years.

It is no better in principle than *petty larceny*; indeed, we had rather encounter a thief, as he runs the risk of the penalty of the law.

Henceforth we will not only expose by publication of the name and residence of all such persons, but we will put the claim, however small, into the hands of a collector in such subscriber's own town for collection.

While we never refuse to send the paper *free* to poor widows, orphan children, inmates of asylums and prisons, we will not allow men or women to take the paper until they get more or less indebted to us, and then skulk behind a postmaster's notice "refused."

We desire no person to take the paper longer than is desirable to the subscriber. When not wanted, say so boldly, *but be sure* that you send all arrears due, including two weeks after writing, as it takes that time to get it off from the mail list.

There is no occasion to have any misunderstanding. We want exactly even-handed justice.

We do not discontinue the JOURNAL when the time paid for is up without express orders to do so. If such be the desire of any subscriber to have the paper discontinued, write us to that effect two weeks before the time paid for is up, and it will be done. Let every one do as he or she would be done by, and there will be far less injustice attempted, to save a few cents or dollars.

RECOLLECT that we can furnish you any book on the market.

The Jacobs and Evarts Mediums.

CHARLES JACOBS and his cousin Miss BELL EVARTS, the former a young man just entering upon manhood, and the latter a young lady of sixteen, usually known as members of the Jacobs family, all good mediums, have been holding seances for a few days past, at the Seance Rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

For many phases of manifestations they excel any mediums we know of.

They hold what is known as dark seances, and afterwards, the same evening, they hold cabinet seances.

These mediums are young people of culture and natural refinement of character.

The mother of Mr. Jacobs and aunt to Miss Evarts, is a musical medium as well as a well-educated music teacher widely known as a lady of refinement in New Orleans.

A few months since, one of Mrs. Jacobs' controlling spirits informed her that these mediums, as well as an older, married son of hers, were well adapted for physical mediumship, and requested her to hold developing circles for the purpose of testing the truth of the statement, which she proceeded to do.

The young people, as is usual in similar cases, thought that Mrs. Jacobs must be mistaken about the matter, but consented to join in the seance.

The result was quite astonishing to them. At first they accused each other of deceiving their mother, but on finding that each denied doing any such thing, they put all under test conditions, and found that it was really what had been promised by the spirits—veritable spirit manifestations.

Since that time, they have held many seances, in Michigan, under most rigid test conditions, and have won the good opinion of all, as being strictly honest mediums.

The secular press has spoken in the highest terms of them, and of their phase of mediumship wherever they have been.

They most cheerfully submit to even the most whimsical requirements of skeptics, and sometimes submit to suffer absolute torture, rather than complain.

All such conduct is exceedingly reprehensible, for it is a well-known fact, that if you would have first class manifestations, the mediums must be left in a comfortable condition and a happy frame of mind.

Those who pride themselves upon their skepticism, are frequently of the obtuse order, who generally disregard all scientific principles, and would as soon throw a foreign element into the crucible of the scientist, who was, with proper compounds, seeking a specific result. But such ignorance, Spiritualism has had to encounter for a quarter of a century, and despite of all that, it has continually made rapid progress with all thinking people.

In these seances, musical instruments are played on with most perfect accuracy. Conversation is held with audible voices. Hands and faces of spirits are seen. Musical feats are performed by spirits on instruments improvised for the occasion, that has defied mortal musicians to equal.

Considering the shortness of the time that these mediums have been before the public, they excel in many things, any others we have ever seen. With proper treatment they are destined to astonish the world,—such is the promises of those guardians, who appear to be spirits of intelligence and truthfulness.

These mediums will continue to hold seances every evening until further notice in this paper.

Annual Meeting.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their annual meeting in the city of Newark, at Apollo hall, 840 Broad street, on Saturday and Sunday, Nov. 15th and 16th, 1873, for the election of officers, revision of the Constitution and such other business as may be brought before it.

DR. J. STANSBURY, Sec'y.
L. K. COONLEY, Pres't.

THE Society of Spiritual Investigators of St. Louis, meets every Sunday evening at 7 1/2 p. m. at their hall, cor. Fifth and Christie Av. First-class lecturers of good, moral character, who can present the philosophy and phenomena of Spiritualism in its purity, are invited to correspond with Dr. Daniel White, Secretary, 203 N. Fifth street.

L. F. CUMMING's engagements for November are as follows: Grand Rapids, Mich., first two Sundays; Rockford, Mich., 3d, 4th, 5th and 6th; Lowell, the 10th, 11th, 12th and 13th; Lansing, 16th and 17th; Flint, 19th, 20th and 21st to 30th. Address, Richmond, McHenry Co., Ill.

THE LUNATIC—a very spicy little paper, published in Boston, Mass., and edited by Tom-Ri-Jon Elliott, H. G. Gove, and H. H. Niles. All communications should be addressed to The Lunatic, No. 29 Washington st. Terms, 52 numbers, \$2.00, 26 numbers, \$1.00. Single copies, 5 cents.

N. FRANK WHITE is lecturing in Springfield, Mass., during this month. He is doing a good work in advocating Spiritualism in its purity, and has all he can do. He is not compelled to beg for engagements the same as some of the Woodhullites do.

REMEMBER the Convention that is to come off at Joliet, Ill., Nov. 28th, 29th and 30th. E. V. Wilson and Mrs. Parry are the speakers engaged.

THE public at large acknowledge the Life of Jesus by Paul and Judas to be a most remarkable work.

THE holidays are coming. In making up your lists of presents, consult the advertising columns of this paper.

"THE Mystery of Edwin Drood." See comments in another column from the secular press.

Knox County Spiritual Convention, held at Maquon, Ill.

September 27th.—Half an hour for conference. Mrs. Parry, Mrs. Barbero, Mrs. Parsons, Mr. Booth and others spoke. Mrs. N. Barbero in the chair. Lecture by Mrs. Parry; subject, "The purposes for which we have met together."

Evening Session.—Mrs. Parry spoke one hour on "Paganism in America."

Sunday being very rainy, a conference only was held.

Sept. 29th, Evening.—The secretary offered the following:

WHEREAS, Certain persons calling themselves free-lovers are, both by word and deed, bringing disgrace upon our holy cause; therefore,

Resolved, That we have "no part nor lot" with said free-lovers or their pernicious doctrines, and call upon all pure men and women everywhere to cast their influence against such baneful teachings.

Resolved, That, "with malice towards none, with charity for all," we invite all true Spiritualists to unite with us in asking Mrs. Victoria C. Woodhull to resign her position as President of the National Association of Spiritualists.

Resolved, That if she refuse to resign, knowing, as she must, that she is "a stumbling-block and rock of offence" to many, we shall then deem it our duty to call for and labor for a new and separate National Spiritual Organization.

Mrs. Parry made some charitable remarks. The secretary said, we are showing our "colors" simply. We are not fighting persons, but discussing principles. We want our present laws until we can substitute better ones. They had no ill-feeling against Mrs. Woodhull.

The resolutions were adopted.

Mrs. Parry gave her final and crowning address on "Cause and Cure of Crime." She said sin is the result of ignorance—Nature her own avenger. She would punish only in the shape of restraint. The doctrine of atonement is a license for sin. All crime is disease, and should be treated as such. Teach children what has been a "sealed book"—give them a thorough knowledge of physiology, and thus prevent open and secret crime. She called for reform in everything, and said she was working for the poor and fallen.

The following resolution was offered:

Resolved, That our speaker, Mrs. Mattie Parry, needs no recommendation from us; her own noble works and words being her best testimonials.

Mrs. Parry responded with much feeling. I have given as brief a report as possible, so as not to crowd your columns. Mr. Booth deserves unusual credit for his hard work and open purse. A few others gave liberally.

H. A. BUCK, Secretary.

That "Pernicious Libel."

I am rejoiced to see Brothers Deuchie and Hook so promptly manifest indignation at "pernicious libels;" but, to me, a complete vindication of true magnanimity and justice, would have prompted a rebuke to the author of the indirect "pernicious libel" which called out a public exposition of the statement of a citizen (I did not write, "citizens"—that was an error of the types), which these gentlemen have quoted without the accompanying statement, in my "reply," that "I did not fully credit either story—never peddled the slanders," etc. I am in sympathy with the spirit which is swift to vindicate the injured, but not in sympathy with that zeal in behalf of one, or a side, which blinds the perceptions and partisanizes the actions toward another—the other side.

This vindication of "an honorable member" of the "First Spiritual Society of Terre Haute," by Messrs. Deuchie and Hook, purports to be a certificate of character from said society, is officially "signed and sealed" by them as President and Secretary of that organization. Query: Has said society acted upon the case, or authorized said certificate? If yes, does that strengthen the force or reliability of the endorsement or refutation? It "strikes me" that whenever the "First Spiritual Society of Terre Haute" shall have publicly defined its position upon the Woodhull-free-love issue, now agitating Spiritual societies, so that we may know on which side these attestants and the "honorable member" stands or falls, the certificate will have more "force and effect."

This "Woodhull issue," when taken up and acted upon by Spiritualist societies, is quite apt, in these days, to "split" such, and two societies is often the result. With such an event as to the Terre Haute society, with which side would the President, Secretary and "honorable member" thereafter act? However that may be, I am inclined to the opinion that Brother Deuchie's official certificate as Justice of the Peace, which he is, would have been as effective and conclusive as it is as now "officially" signed, and the signatures of these gentlemen as private citizens still more effective. Let none, however, suppose that I would not be rejoiced to find these three and their entire society at Terre Haute, upon the side of law, order, fidelity and anti-promiscuity, in the realm of the relations of the sexes, and also all society institutions or regulations; nor do I desire to see any slandered.

J. K. BAILEY.

Emporia, Kan., Oct. 15, 1873.

Liberal League.

BRO. JONES.—Permit me through the instrumentality of your excellent JOURNAL, to address the liberal element of our country. I have headed this article with the words "Liberal League," because I think the present unfortunate condition of our country, demands the existence of such a league.

I do not claim that the liberal element of this country should become an aggressive party, but that they should be prepared to act in self-defense. We have an existing organization in our country, known as the

EVANGELICAL ALLIANCE.

which claims the right to hold the reins of government. If the words God and Jesus, are so introduced into the constitution as to make our government exclusively a Christian government, then the rights and citizenship of all other people, will be swallowed up by the professed Evangelicals.

Then all others who might desire to speak freely their honest thoughts, would be compelled to keep silent or submit to the penalty of such laws as only Christians can make.

And "Evangelical Alliance," in times of peace and liberty, can not possibly be intended for anything else than, first, To secure power by union; secondly, to commence an aggressive course toward all liberal people; third, to crush out our rights and liberties forever.

Now I claim that under these circumstances, when the President and his Cabinet are united with the self-styled Evangelicals, for the purpose of usurping such power and perhaps making Grant their Christian Emperor, it is

time for the liberal element to unite for defense.

A MASS MEETING

should be held soon in Chicago or some other city, for the purpose of organizing a "liberal league."

The first demand of that league upon the government should be the equal rights of all citizens. To accomplish such a purpose, it should demand that all property that does not belong exclusively to the people, should be taxed, and to expedite this matter as much as possible, I call upon Bro. Jones to present to the people through the JOURNAL, a form of petition, to be signed and forwarded to the Legislatures of the different States, demanding that all church property and sectarian school property shall be taxed.

A. M. WORDEN.

SIGNS of character in the face and form, and how to read them, all explained in "Safena."

New Publications.

THE PHRENOLOGICAL JOURNAL for November, confirms the oft-repeated opinion of the press at large, that no one can read that publication without deriving some practical good. Price, 30 cents. \$3.00 a year. Publisher, S. R. Wells, 389 Broadway, New York.

CHURCH'S MUSICAL MONTHLY for November is at hand, containing in addition to much interesting matter several instrumental pieces and songs. This periodical is especially intended for lovers of music as its name indicates, and is well worthy of patronage. Price, \$1.50 per year. John Church & Co., publishers, Cincinnati, Ohio.

IN WOOD'S HOUSEHOLD MAGAZINE for November, the table of contents seems spread for a Thanksgiving feast, and gives evidence that no efforts have been spared that could add to its excellence. Price of magazine, one dollar per year—with the chromo "Yosemite," one dollar and a half. Address Wood's Household Magazine, Newburgh, N. Y.

PETERS' MUSICAL MONTHLY, for November, is at hand, and contains its usual amount of fine Songs, Choruses, and Instrumental Piano Music. This work is printed from full-size music plates, and gives every month several Songs, Duets, Choruses, and Piano Pieces, to the amount of at least \$4; and yet all the publisher asks is the modest sum of 30 cents per copy. Address J. L. Peters, 599 Broadway, New York.

HOUSEHOLD WORSHIP, by A. Layman. Philadelphia: Porter & Coates. This is an intensely orthodox book, and is as useless to Spiritualists as so much waste paper. The forms of prayer that the author furnishes have been out of date ever since Modern Spiritualism was ushered into the world at Hydesville, N. Y. Who would tolerate a Spiritualist who would read a prayer, since Tyndall's prayer-book was presented to the world? Works containing printed invocations to God have not found a very ready sale.

THE OVERLAND MONTHLY for November.—This certainly is a very superior number, and so far as fresh geographical information is concerned, we are at loss to designate any other similar publication that gives an equal amount. Of this character are "The Gravel Ranges of the Gold Belt;" "Ten Hours in Holland," by Prentice Mulford; "Seeking the Golden Fleece;" "An Imperial Sleigh-ride;" "Tale of a Tooth," by Therese Yelverton; "Mount Whitney;" and the "Etc." department, which abounds in "Contributions to Physical Geography." John H. Carmany & Co., publishers, 409 Washington St., San Francisco. \$4.00 per annum.

BIBLE MARVEL WORKERS, by Allen Putman, A. M. Boston: Colby & Rich. The author has accomplished a great deal towards illuminating the mind with a correct understanding of the feats of those wonderful Bible Marvel Workers, whose achievements resulted in founding the Christian Religion. Their works, correctly interpreted by Mr. Putman, furnish incontrovertible evidence of the truthfulness of Spiritualism, and show conclusively that orthodox errs in its dogmatic assumptions. Tracing the history of prominent Bible characters, he shows conclusively the presence of spirits, aiding and directing them, and thereby furnishes a chain of evidence in his book that can not fail to create a wide-spread interest among investigators.

LITTELL'S LIVING AGE.—The numbers of The Living Age for the weeks ending Oct. 25th and Nov. 1st, are specially interesting. Among the articles are The Monotheism of Paganism, from the British Quarterly Review; The Protestant Restoration in France in the Last Century, Fraser's Magazine; Turkish Georgia, Cornhill Magazine; Needlework, Macmillan's Magazine; The Lessons of the American Monetary Crisis, Economist; The Old Catholic Congress at Constance, Saturday Review; Somebody's Child, Gentleman's Magazine. The current volume began Oct. 1st. With fifty-two such numbers, of sixty-four large pages each, (aggregating over 3000 pages a year) the subscription price (\$8.) is very low. Littell and Gay, Boston, Publishers.

LIPPENCOTT'S MAGAZINE for November contains, among other seasonable and attractive articles, a sparkling description of London Balls, by a Londoner, who divides these festivities into the public, the semi-public, and the private ball, and sketches in a graphic and piquant style specimens of each variety. A story which can hardly fail to attract general notice is entitled "The Liveliest." The writer, Mrs. Sarah Winter Kellogg, author of "Her Chance," "Mr. Twitchell's Investigation," etc., was a sufferer by the Chicago fire, and has here woven into the thread of a most entertaining story a striking and thoroughly realistic narrative of her experience during the great conflagration, and the scenes, both pathetic and ludicrous, that came under her observation. \$4.00 per year. Specimen copies, 20 cents. J. B. Lippencott & Co., publishers, Philadelphia, Pa.

THE contents of November "OLD AND NEW" fall naturally into two sections: readable light matter, and readable seasonable solid matter. Prof. Bierbower's second and concluding paper gives a very clear and striking account of the doctrines and methods of the Socialists. The money articles are solid—though seasonable. There are no less than six of them; Mr. Hale's Introduction, taking a broad ethical view of money panics and money business; a paper by Mr. John Earl Williams, the well-known President of the Metropolitan Bank of New York City, in favor of more paper money than we now have; one by O. P. Q. in favor of a practically unlimited issue of paper money not convertible into specie at all; remarks on this by Mr. Rowland G. Hazard, a specie-payment man; another argument for specie payment, by a manufacturer, and a final note, with a rather biting argument against "stock gambling" and "corners." This is a very instructive set of papers, and will enable any business man to examine all sides of this important question. Roberts Brothers, publishers. F. B. Perkins, Business Agent, 143 Washington St., Boston.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

A Biographical Sketch of Prof. Robert Hare of Philadelphia.

Faithful biography reveals, not alone the character of the party spoken of, but the honesty and fairness of the writer, and those only are capable of giving true biographies who occupy positions similar to those whom they attempt to describe. We have been painfully impressed with this fact in looking over some of the meagre notices of this great and good man, whose sterling integrity lifted him far above all hypocrisy, and who was so bold and true that he cared not to attempt to maintain his reputation, either in medicine, in science, in literature, in religion, or in social life, at the expense of the solemn convictions of truth which reached his soul, even late in life, with a clearness that left no doubt upon his mind.

He remarked to us that "it was only after his acquaintance with Spiritualism and its revelations, that his real life began." His giant intellect could not be cramped by the theological dogmas of the time, and he was almost driven to infidelity on this account, but like his friend, Robert Owen, he found in his declining years the evidences which satisfied his mind and removed all doubts as to the existence of an overruling intelligence, supremacy good, and of a future state, and thus were his last days made happy and peaceful.

Robert Hare was a native of Philadelphia, and was born, January 17th, 1781. His father was an Englishman, and his mother was a member of a distinguished family of this city. When nearly twenty years of age, in the pursuit of his studies—chemistry, he invented and constructed the compound, oxy-hydrogen blow-pipe, which bears his name, and which at once gave him a European reputation.

In 1818 he was elected Professor of Chemistry in the University of Pennsylvania, the oldest medical school on this continent, a position which he filled for twenty-nine years, with credit to himself and usefulness to the university. In 1847, he resigned his professorship, but continued to maintain a deep interest in his favorite science; he also indulged in literary pursuits.

In form, Dr. Hare was of the old Roman type, a man of powerful physical form. His head was large, and he was one of natures noblemen.

In 1853, Prof. Faraday published a letter, in which he attempted to explain the phenomena of rapping and table-tipping, as the result of powerful galvanic accumulation, which exploded or moved the object—it might be without any voluntary action on the part of the medium. Shortly after this, Prof. Hare published a letter which he closes in these words, "I entirely concur in the conclusion of that distinguished experimenter and expounder of nature's riddles (Prof. Faraday), that unconscious muscular action on the part of the persons with whom the phenomena are associated, produces it."

Dr. Hare received a number of replies and criticisms from his former pupils, hundreds of whom had become interested in the phenomena in question. Dr. Andrew Comstock, an old pupil and friend, had several personal interviews with him. He said to him, "If Prof. Faraday were to state every particular explanation of a chemical fact, would you not try by all the experiments you could bring to bear upon it, and not accept it on his assertion? Why not examine these phenomena to which he refers, as they are occurring all around us?"

Prof. Hare accepted the invitation and attended a circle. The table was tipped, and a number of names were spelled out. We saw him the next day, and he said he was very much puzzled, and intended to investigate it thoroughly, saying, "I have concluded on several experiments which will settle the questions of electricity and intelligence." The next evening he took a plate of glass and four brass balls, which he intended to lay on the table, and then putting the plate of glass on them, have the medium place her hands on this, thus cutting off all mechanical and electrical communication between the medium and the table. But the spirits anticipated his plans, and as soon as the circle was formed, the medium was impressed to ask them to join hands, and sit back from the table. It soon began to move without any visible contact. The Doctor did not take his balls and plate out of his pocket. He was more puzzled than ever, and he was satisfied now that there was something here which science had not yet discovered.

Although more than seventy years of age, he entered upon the investigation with all the enthusiasm of youth. He remarked that he "did not accept the spiritual theory, yet he felt that it must be put to much more severe tests, and for years he continued exercising his ingenuity in contriving apparatus to enable him to detect and analyze the power which was at work." Those who knew him in his early days, when he spent thousands of dollars to procure apparatus for the illustration of his chemical lectures, will not be surprised that he should have pursued the same course here. A description of his apparatus is contained in his book, entitled, "Spiritualism Scientifically Demonstrated," published in 1855, which we regret to say, is out of print, and it is probable the plates have been destroyed, as well as most of the apparatus, being considered as diabolical.

On one occasion, the Doctor and the writer were present with Henry C. Gordon and Dr. Spooner. We stood around a small square table, and it was raised from the floor and made to answer many questions, while we held our hands, one over the other, about eighteen inches above the table. Questions of various kinds were answered in this manner, and names spelled. The Doctor asked, "If he might leave the circle, in order to see more clearly the whole movement, and be certain that no one touched the table." He sat down upon the floor and watched it for a long time until he was entirely satisfied that no human power could accomplish what was going on. The Doctor devoted himself with great assiduity to the investigation of this subject. He was frequently at the house of the writer, and one of his last visits there was for the purpose of obtaining a list of the names of all the mediums in Philadelphia.

He wanted to try the experiment of having a large number of physical mediums, to see whether some more powerful manifestation could not be obtained. A number of these met at his rooms, but he informed us that it was a failure.

The Doctor's practical turn of mind was somewhat annoyed because he could not obtain such positive and unmistakable evidences as would not only startle but convince the entire world of the truth of Spiritualism.

He remarked to us not long before his departure, "I don't see why the spirits do not combine together so as to produce such a man-

ifestation as shall remove any possibility of doubt from every human mind." His benevolence, in this, overcame his judgment. We think such a belief suddenly forced upon the entire world would not be a blessing. Spiritualism has progressed more rapidly than any other form of religion has, and we feel confident it is in the hands of those who know exactly what the world can bear.

During the last two years of his life, he became quite mediumistic; he felt certain that the spirits could move his hands in such a manner as to communicate intelligence to him, and we have no doubt of it. Such honest, patient perseverance was worthy of this blessed reward. He would place the palms of his hands together, and putting the fore-fingers against his chin, they could be moved out, and give him a telegraphic dispatch in answer to some oral or mental question.

He was pursuing some very singular experiments in regard to the transmutation of the metals at the time of his last illness, but they were not so far completed as to leave any valuable results.

In his seventy-ninth year, he labored as earnestly as a young man in these experiments, and constructed a large quantity of apparatus himself. He spent much of his time in these pursuits, until within a few weeks of his death, which occurred on the 15th of May, 1858. When we last saw him it was evident that the powers of the physical system were failing, and even his iron frame must yield to the inevitable law. During his last illness he received numerous tests, and at length his noble spirit was released from its prison-house, to go forth into the broad fields of science in that brighter and better world, towards which we are all hastening.

Having for years been intimately acquainted with this good man, it was natural to expect we should hear from him in his new home, and we propose in the next editorial to give our readers a report of some of his experiences in the Land of the Hereafter.

City Entertainments.

For the Week ending Nov. 8.

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Miss Neilson. "As You Like It."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. "Clouds."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of the Vokes Family. "The Belles of the Kitchen."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. "Romeo and Juliet." Minstrels and Comicalities.

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of J. J. Wallace. "Erin-A-Chorra."

INTER-STATE EXPOSITION—Lake Shore, foot of Adams street.

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SAFENA

OR THE

MENTAL CONSTITUTION,

BY ARTHUR MERTON.

In Mental Science the world has had a surfeit of worthless speculations. It now asks and needs exact and positive knowledge, such as guides the Astronomer, the Mechanic, the Chemist, or the Physiologist, to certain success in his labors. The discoveries set forth in this volume answer this great need. They bring order out of chaos, and reduce all mental action and laws to exact mathematical statements. Thus they open to us a new world of thought and life, for the mental laws relate us to every sphere and every act of duty and pleasure. The truths here explained are of supreme interest and importance to all classes of persons. Not only is this the case with regard to its general ideas, it is also true of their special applications. The farmer, the cook, the mechanic, the architect, the artist, the literary man, the statesman, the teacher, and the parent, will each find here new truths which relate to his special duties or pursuits. An examination of the table of contents will at once show this to be the case.

The condensed style of the author has enabled him to treat each of the many topics embraced in this volume with great clearness. For example, in the second chapter the reader will find the Signs of Character described, and to get the same knowledge elsewhere, he would have to purchase a volume costing five times the price of this. So the Word Analysis, in the seventh chapter, and the Laws of Conjugal Love, in the sixth, are equally examples of condensed and lucid statement.

The SAFENA has about 300 pages, well illustrated with engravings.

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A LOVE STORY.

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THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

To the Advocates of Variety and the Repeal of Marital Laws.

BY W. J. SHAW.

In my last the attempt was made briefly to convert with a few simple facts, your dogma of variety. You stand before the people advocating this as a sentiment, and the entire abolition of all marital laws as a practical legal measure. This last is as far as you had gone previous to the Tenth Annual Convention. You then demanded absolute right of separation of husband and wife at will of either, assuredly for any and all causes enumerated in existing divorce laws; but now you would include adultery. Morally, with you, it is no cause, since it is not the right of either to inquire into what the other may do in this regard. It would be cruel and unjust not to recognize and give you credit for the extreme selfishness of your teaching. He or she, the saint, who without a murmur could give up the beloved one to the embrace of a numerous circle of friends and acquaintances, must be a saint. Nay! when exemplified in your lives, why should you not be exalted to the rank of demigods. Cato falls far short of your glory: his generosity in lending his wife stopped at one friend. The ignorant selfish mass, vile pretenders to virtue, one foolish enough to imagine that, however imperfect the marital laws may be, however illiberal the contra laws of divorce, and however much to the one susceptible of improvement, yet are they none the less the grand preservers of the monogamic sentiment and relation, in which they see very little that is tyrannous in this respect.

Assuredly you virtuous people who are altogether regardless of public sentiment, should have no concern, since there is no law but only this sentiment, that stands in the way of your indulgence in variety to your heart's content. If there be any law, it is in this country but a common law relic, never resorted to although separations are many, and is a dead letter. The foolish ones regard this as a humbug, a scarecrow; there is no substance clothed upon, since husbands never in this age resort to the habeas corpus (for the sentiment against it is more potent than the law, if there be one), your design becomes apparent, to wit: The destruction of the monogamic sentiment. It is perhaps pardonable in those who find themselves unable to stand upon your high plane, to consider whether the father should be permitted to escape all family cares and responsibilities, and where he is not base enough to entertain any such design, his weakness may be overlooked, which would render him anxious to be tolerably well assured of the particular individuals among the rising generation, in whom he could claim a father's interest. This is foolish besides being selfish, no doubt; yet it appears so natural that virtuous people, out of charity, should treat such an idiosyncrasy with lenity.

Let us assume that it is not your intention, by your entire scheme to render prostitution respectable by making it universal; and nominally you aim at remedying the evils of prostitution that exists within and without the pale of marriage. To this end you would repeal all marital laws. Your ordinary modes of argument is to portray these evils vividly, and then with a hop skip and a jump in your logic, to assume the marital laws to be their cause. If this were, indeed, a correct assumption, I should not hesitate to follow you so far, and echo your cry for their repeal in toto. But it is not true in fact. These laws have, like every other legal restraint, resulted as necessary evils, to protect the monogamic sentiment against corrupting influences, nearly if not quite all of which can be traced to the dominant and comparatively ignoble ambition of the masses—the competitive struggle to heap up as much of luxury and comfort as possible to supply the individual organism, and the organism of all those to whom it is bound by ties of sympathy and affection, with all its probable needs or demands during life.

The Infinite hath blessed humanity with the necessity for labor. Man's effort to escape it through speculative competition, transforms it into a curse—a cross upon which human love is daily crucified and brotherhood of man ignored; an altar upon which honor is hourly sacrificed, an idol before which chaste virtue bends, makes offering of the dearest jewel of her soul, and wanders forth a loathsome devotee of lust. For this the daughter holds under control for a season her personal nature and crushes back the soul longing for spiritual union with one more nearly fitted for her mate, and reckless of all other consequence throws herself into the arms of wrinkled age, perdition, or the wealthy rascal. She hath bartered love for the mean ambition to flutter out her term in the soul's prison house, a fashionable set.

But its pleasures pall, the soul longing returns, and the passionate warms into new life at its bidding. She is dissatisfied, bitterly remorseful, and would be released, not from the association of her friends, but her husband, through whose position she obtained them. She would not part with wealth and caste; but would associate with one, reciprocal in sentiment, sympathy and physical organism. The law says you may not do so without my consent, for public sentiment declare it a crime. You promised to be this man's wife, to love him. His affections and interests are involved. You have a child bound to you by ties of love. If there were no law with some latent power on which to rest a public monogamic sentiment that would not permit you to take advantage of your own wrong, you would yield to the corrupting influences evolved out of life's struggles, and prostitute yourself without consideration.

The object of the law is not to bind for the sake of punishing you, but to sustain the sentiment that will impress the rising generation, with the fact that the contract of marriage is the most momentous into which man or woman can enter, and that the individual can not escape punishment for the fraud that prostitutes it; yet is the law merciful since it shields you from all torture save that evolved out of your own conscience. If you are freed with the law's consent, there is presumed to be some other cause therefore than mere licentious desire, and public sentiment acquiesces you of such a charge. I believe the law could with safety declare that by mutual consent you twain can dissolve your marriage, and make its dissolution a matter of record through ceremonies similar in every respect to those by which it was consummated. Where you are not agreed, your peers being disinterested, ought to judge to the best of their ability between you as to the breach of this, the same as of any other contract. The case of the man who in the same manner barter himself to the sex, is in all respects the same.

So is it where two have been joined in affection, and who either in poverty or wealth have permitted this dominant ambition to displace or dwarf their affections, or the cares of life to crush it out; for there is much of truth in the adage, "When poverty comes in at the door, love flies out at the window." The law says: "Stay, let us consider who is guilty of a breach of this contract; perchance it may come from licentious desire, and frequent change may at least develop it." It says also to the poor factory girl, who would barter her person for the food that supports and the

clothes that cover it, "I am a necessary evil, an outgrowth of that disregard of basic law, which declares that the earth and its fullness is not for the support of all mankind, and the supply of every individual with a reasonably sufficient proportion of its comforts and luxuries, but for him who can obtain the most of it; to this that imposes the severe struggle upon you, I am a partial antidote." I say better accept death than yield to the performance of an act that makes life a curse. Without the sentiment that I create standing in the way, an hundred to one of those who are pressed to the wall by this great crime of the nation; who have been disappointed in their ambition to acquire; who have been indoctrinated with a false pride they are too poor to support; who strong in ability and burning with lofty desire are crushed by this crude contest for which they are unequal—hundreds to one would yield themselves to license and crime.

Let the following declaration of law and principle, be that upon which the government of the nation rests; let it be enforced everywhere, and perchance the marital laws might with less danger to such a society as would ensue, be repealed. They are such as these. Physical labor is a blessing each individual should be permitted to enjoy; it should therefore be equally distributed. The wants of the physical organism should be supported by physical labor alone, and the sick and incompetent cared for, and whereas the Infinite hath issued no titles patent to the earth, it is all mankind's and should be so distributed that without claim of ownership, each individual, against all contingencies, should occupy sufficient on which to labor and insure the support of his family. This should be so perfected that while the earth yielded its fruits, the dread of want should rest only upon him who is unwilling to labor, etc. How far they might be carried, or to what extent such laws as these, opposed to the maxim, "Get all you can and keep all you get," might be perfected to the welfare of humanity, I do not assume to say. There are grand possibilities in this direction, which if they should be realized to the overthrow of the selfish principle upon which society now rests, then I say it may be possible to repeal restraining laws, many of them with advantage, since the grand inducement or necessity for crime will be measurably less potent. Out of this come the vices you would reform; then begin with the cause, not with the law that restrains their commission.

Moses Hull's Letter Considered.

BY J. A. SPEAR.

Moses Hull's letter is too ridiculous for a pretended reformer of the nineteenth century. It puts Mormonism far in the shade, for Mormons don't claim the right to cohabit with any but their own wives.

Chattel slavery is abolished in the United States of America, but there are two other evils, more dangerous if possible, that aim a more deadly blow at our liberty, happiness and prosperity than chattel slavery—viz, licentiousness and intemperance, and whoever encourages either of these is injuring humanity.

He complains of misery, saying, "I lived years in the gall of bitterness and the bonds of iniquity, especially the bond that said, Forsaking all others I will cleave unto thee." Again he says, "To a man of brain, heart and soul, it was a living death." He says, "The entire confinement of one man to one woman and one woman to one man is abominable."

Moses Hull in spirit has been confined to Moses Hull in person ever since he existed as an identity, and is that abominable? If he and his wife were one, as God designed husband and wife to be, his wife was a part of himself, and why did he wish to be free from the additional part of himself and not wish to be free from the former part of himself? Was the additional part (his wife) a cheat, or were they never united in heart and mind? If she had no power to attract him and yield to him her magnetism, he ought not to have been married to her, or, if, as he intimates, the highest regard that he had for her was to use her as a prostitute, he ought not to have been married to her. He did not say that through his influence his wife has become a prostitute for others besides himself, but the language that he used implies that, for he gave her leave to be such. By prayer and obedience to the voice of God, he has made himself a libertine. His prayer and his God must be wonderful. It appears that his God dwells in the lower and back part of his wonderfully large brain, and that his heaven is there, and that his lust prayed to his God whose abode was in the lower and back part of that large brain.

He says, "The confinement of one man and one woman sexually, may do for those who do not attempt to do much besides following along as the lamb is led to the slaughter; but to the man or woman of mind, of brain, of intellectual labor, it is a different question."

We think it is a different question, and the question is, does the mind, the brain, and the intellect all lay in the lower and back part of his head? Is lust intellect, and is it the highest aspirations of mind? Is his large brain all behind his ears, and can't he think of anything but animal indulgences? Is the front and upper part of his head so miserably small that his God can not dwell there, or speak to him through those organs? Is the sensual gratification of lust the only heaven that he seeks? Is it a living death to him to refrain from licentiousness and be virtuous? Does he violate God's command when he keeps away from women that are not his wife?

Moses and Joshua served the god of war, and Moses Hull serves the god of licentiousness. Does he really believe that those that think over his practice in licentiousness, and adopt it, will become better men and women? Is unchastity the only virtue that he can appreciate?

After he had violated the law of God and man, chastity and virtue, he says, "I felt that I had been baptized with a divine baptism, had reached a higher and purer life, had entered the holy of holies, and found a divine benediction that never was reached by one who had traveled the same road." Of course Jesus never found that benediction as he did not travel the same road. That benediction is only found by the licentious and prostitutes. What a wonderful benediction! The passionate indulgence with those that are not his wife, he calls entering the "holy" of "holies," and reaching a higher and purer life.

Decency blushes and turns away with shame from such diabolical nonsense. Is that what Moses Hull calls bearding the lion in his den? Is he insane, or is he trying to see how ridiculous he can make himself? We have not traveled that road, nor had that divine benediction that he speaks of, which must be shame to any one except him that glories in his own shame.

If Moses Hull and Victoria C. Woodhull had sought to stigmatize Spiritualism as much as possible, they could not have done it more effectually than they have by professing to be Spiritualists, and then making themselves as ridiculous as possible. To be a Spiritualist is to believe that disembodied spirits do exist, and can, and do communicate to, and through those in the mortal form. Spiritualism is one

thing, and free-love, or free lust, or licentiousness is quite another thing, and mixing the two together makes a compound that the friends of humanity can not accept. It is too much like wheat and tares. Let "free-love" stand on its own merits—not on the merits of Spiritualism.

Moses Hull's God speaks from his amateness; the drunkard's God speaks from his excited alimateness, and the miser's God speaks from his acquisitiveness, and they obey to the annoyance of every nobler and higher feeling of the mind. If every low desire, however strong that desire may be, must be regarded exclusively as the voice of God, disregarding the higher and more noble desires, then God ceases to be harmonious, and hell or discord is the only heaven. It is true that every feeling of the mind is right when kept in subjection and in harmonious relation with all other feelings of the mind, but it is not true that any one feeling should be allowed to run rough shod over every other feeling of the mind. Moses Hull says, "I have never visited what the world calls a prostitute—do not think I ever shall." So much the worse, for he makes prostitutes of those that would have remained virtuous, had it not been for his influence. He makes them prostitutes to gratify his lust, and this is what he calls the voice of God. Shame on such a God and such nonsense! Solomon was not happy with all his concubines, though he must have received a similar benediction to that one which Moses Hull speaks of, for he traveled a similar road. When vice becomes virtue and virtue is vice, and the prostitutes and licentious ones of earth are really and truly happy, it will be soon enough to preach in favor of licentiousness. At present we think the misery that prostitutes and the licentious suffer for being such, should be enough to satisfy every intelligent mind, that the benediction that they receive for their conduct, is not desirable.

Moses Hull would allow the wife to choose a different father for each of her children, and the husband to scatter his children in different States where he might never see one of them. What a glorious time that! Has he forgotten that no one would give him or herself for another, and that next to the love of self is the love for one's own offspring. The negro hugged his little boy and kissing him said, "This is mine." It is the voice of God speaking from the very soul, "This is mine." The issue of another could not be half so dear! The father as well as the mother desires to be with, protect and care for his own issue. If each of the mother's children have a different father, some of them might be loved, but most of them would be hated.

If Moses Hull's happiness all consists in cohabiting with women that are not his wife, his heaven must be away from home, and when he comes to be a disembodied spirit, his higher and more noble feelings, will fail to give him happiness. That man or woman is to be pitied that can find no real happiness except in the unlawful gratification of sexual lust.

Suppose, as Moses Hull says, "That libertinism is practiced in high places." So is dishonesty practiced, but does it make wrong right because it is practiced there? We think if Moses Hull can make licentiousness popular, he will be a very popular man; and if he can make the people believe that licentiousness, or free-love, is Spiritualism, he will have the prostitutes and licentious ones of all sorts for his followers. The Five Points in New York City, perhaps would be an acceptable place for him to lecture, but we do not want him here till he is willing that the husband should be the father of his wife's children.

It appears by Moses Hull's letter that he was stretched on the sectarian bedstead so long that when he got loose, he had no just conceptions of right or real happiness. We almost wish that after a sect has thus ruined one, it would keep him, for we do not want such in our ranks till they learn to behave decently.

When the poet referred to Wm. Hull, the traitor, he said:

"Let Wm. Hull be counted null,
And let him not be named,
He was a deserter and a traitor,
And of him we are ashamed."

We feel ashamed of Moses Hull, and think he ought to know better than to practice, encourage, and write in favor of things so ruinous to human happiness. Religion that don't make people better and happier is worthless.

There are some things that are sweet in the mouth but lose their sweetness very soon after they are swallowed. We think that free-love, religion, or licentiousness is one of those things.

Letter from Beloit, Wis.

BRO. JONES:—It seems to me that it is time for all true believers in Spiritualism, to arise and tear away this mill-stone of infamy that is hanging to, and threatening to drag it to perdition. This is what the Woodhulls are doing; they are using Spiritualism as a cloak under which they are promulgating their debasing theories. I say shame! that the Spiritualists of America should allow themselves to be represented by a self-constituted delegation of free-lovers, who are a disgrace to the country! Why, they no more understand this beautiful Harmonical Philosophy than the lowest brute.

To be sure, I am but a beginner in the study of this grand truth, but no where as yet, either in nature or in knowledge, given by our most rigid investigators, have I seen anything teaching us that our baser nature should govern our higher or more spiritual nature, but rather that our higher perceptions were given us to control our animal passions, and fit us for our abode in a more spiritual world. It is this that distinguishes us from the lower animals, and if we fail to cultivate our higher spiritual faculties, we fail in the great object of life. I would ask, What do we live for, if not to improve spiritually? The great aim of life is progress. Does lust promote this?

It is bad enough to practice such theories, but I say the life of the prostitute is to be preferred to such bold shamelessness on the rostrum. This last convention has done more injury to the cause of Spiritualism, and retarded its progress more than anything that has ever occurred. If I had not before been convinced of the truth of Spiritualism and known that there were good and pure men and women working in the cause, I would now shun them as a sect, as the lepers of old were shunned. And I know that I am not alone in this. Will those who know nothing of this Philosophy stop to investigate when on its very face it bears the marks of infamy and lust? It will always bear these marks until some stand is taken by the Spiritualists as a class to throw off these hangers-on. Silence on any subject is ways taken as consent by outsiders, therefore it is of the utmost importance that a decided stand be taken. Let them hold their conventions of "Woodhulls" anywhere and at anytime they please, but don't let them pass for a Convention of Spiritualists. What in the name of heaven has "free-love" to do with Spiritualism? Of course if it is advanced by Spiritualism, it will tend to increase their ranks by bringing in many of those large brained animals glad of an excuse to feed their ponderous intellects (?) with animal food. But a pure gem should

have a pure setting, even if dross makes more show. The bigotry of any creed is to be preferred to these teachings of Woodhullism and Hullism, but I thank God that I find no such teaching outside of them. I am glad that so many have found it their duty to come forth and show their banner on the right side. Judge Holbrook deserves the thanks of all Spiritualists for his good efforts. Would that he had found more supporters in that last convention, and had succeeded in quenching the fire of lust.

Mrs E. A. G.

Free-loveism Repudiated at Cedar Rapids, Iowa.

RRO. S. S. JONES:—At a meeting of the Spiritualists of Cedar Falls, Iowa, on the evening of Oct. 23d, 1873, the following resolutions were unanimously adopted:

WHEREAS, We regard marriage as a union of love between one man and one woman, devoting themselves in strictest intimacy, and with exclusive fidelity to mutual improvement, with a view to mutual happiness both in the life which now is and that which is to come, and

WHEREAS, We consider sexual, together with paternal and fraternal love evolved therefrom, as an eternal principle surviving the dissolution of physical forms; and as manifesting in and being cultured and preserved by the monogamic sentiments and relation of oneness alone, therefore

Resolved, That we are not in sympathy with the so-called social freedom doctrines as explained by its president and expressed in the doctrines of the Tenth Annual Convention of Spiritualists.

Resolved That the teaching of variety is extremely licentious, and the demand for the repeal of all marital laws, in its object essentially vicious, and in no sense are either an outgrowth of Spiritualism and its philosophy.

Resolved, That we commend the action of the RELIGIO-PHILOSOPHICAL JOURNAL, and of Judge Holbrook, Prof. Shaw, Capt. Winslow, Bro. Kates, and others, thanking them in the name of outraged Spiritualism for their efforts to save it from reproach.

Resolved, That we recommend the calling of a convention as early as possible, that may announce to the world the parity of Spiritual teachings.

Mrs. M. C. LEE, Sec'y

J. M. OVERMAN, Pres.

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

Brittan's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

DAVIS, ILL.—E. Butcher writes.—I would not like to be without your noble JOURNAL. I am no Woodhullite.

LONG LAKE, MIN.—G. Teas writes.—I rejoice at the position you take in the Woodhull movement.

MURRAY, N. Y.—Geo. W. Arnold writes.—Such positions as Hull and Woodhull take, should be denounced in all proper language.

FARMERSVILLE, N. Y.—James R. Blackman writes.—I send my protest with the rest against free-love. I am happy to think we have got so good a helmsman aboard our ship as you.

RICHMOND, IND.—David Bramley writes.—I was presented with one of your JOURNALS last Sunday, the first I ever saw, and it interested me very much.

The JOURNAL has but to be perused to be admired by all intelligent and liberal minded men and women. If those who now receive the JOURNAL, would take pains to lend their papers to their different neighbors, they would soon get up a large number of subscribers in each town or neighborhood, which would soon result in developing mediums, and spirit-communication would become common. Attention to the matter is all that is necessary. —[ED. JOURNAL.]

EDDYVILLE, IOWA.—John Wilcox writes.—R. G. Eccles, the youthful prodigy, has just completed a series of lectures in the City Hall, which was filled at every session with attentive listeners. He goes to Ottumwa to-day, to commence a course of lectures.

E. PEPPERILL, MASS.—Eliza Hobart writes.—I herein enclose remittance for renewal of the RELIGIO-PHILOSOPHICAL JOURNAL, which I never prize as I do now because of its unwavering, unflinching, adherence to what you believe to be truth and right.

GRANITE FALLS, MIN.—J. O. Russell writes.—We, as a whole, sustain you and the JOURNAL, for the bold stand you take against Woodhullism, or free-love lustism, and daily pray for the guiding spirits to help you in your noble work, to the complete overthrow of such pernicious doctrine.

TRENT, MICH.—Dr. M. V. Sinz writes.—We have an association of Spiritualists here numbering twenty-eight, and every one goes against Moses-Woodhullism. We have none that takes stock in it, and no respectable association will, I hope. Mr. Stuart, of Kendallville, spoke at Cazenovia last week, to a good number. Mrs. Pearsall will speak here the 25th and 26th inst. We expect a large meeting.

DECATUR, ILL.—John Stewart writes.—I will send you a brief account of our little spiritual circle, and of the manifestations. Now we have talking through the trumpet, and sometimes without; also trance-speaking and writing, spirits furnishing their own material, and often perfectly materialize themselves. If any of your readers should come this way, they might attend our circles, and report to you more particularly.

BOSTON, MASS.—W. C. Eays writes.—Accept my thanks for the good you have done true Spiritualism, by the energy you have shown in your paper for the expulsion of the vile sentiments advocated by Moses-Woodhull from the true spiritual religion, and I hope you will continue to "fight it out on this line," till we are quite rid of this incubus, for Spiritualists have too long been disgraced by its influence upon their most holy religion.

IMLAY CITY, MICH.—Daniel Black writes.—I am almost seventy-six years old; have taken the JOURNAL since its first issue, but owing to my failing eyes and sense of hearing, thought I wouldn't continue it, but to know that so many whom we considered true men and women are leaving the ranks, I will help to support your truthful paper, even though all the enjoyment I derive would be in knowing that the old JOURNAL was placed weekly on my table.

NEW YORK CITY.—Jas. S. Whitney writes.—In writing you this morning something of the manifestations at our house, there was so much, I neglected to relate a wonderful dialogue between a German lady of refinement who was with us at the first circle and her spirit husband. We were all surprised to hear two German voices, knowing that neither of the mediums, or any one but the lady in the room, knew German, but all at once the lady excused herself to the company, saying that it was her deceased husband who was in conversation with her, and that she now is the happiest woman in the world, for she knew it was her husband, who not only had talked with her in German for three or four minutes, so plain that all in the circle distinctly heard him, but that he kissed her and brought the spirits of their two children whom she was also overjoyed at recognizing. If you see fit to publish any of the accounts which I have given you, please state how the mediums are placed.—Mr. Taylor was held in the circle by both hands, and Harry Bastian in the center of the circle clapping both his hands constantly.

SUMMERVILLE, OREGON.—W. W. Sharp writes.—I like the stand that you have taken in regard to the Woodhull doctrine of free-love. There are but few Spiritualists in this part of the country, and none of them favor Woodhull & Co.

OAKLAND, CAL.—S. A. Ramsdell writes.—The time has come now, if never before, when every person should declare for the right, and the maintenance of principle; should sift the free-love ring, and see wherein and by what right it has found anchor on God's bright schedule of Spiritualism. The lust that is now being thrown in the path of reform should be obnoxious to every person wishing for the supremacy of virtue and the overthrow of licentiousness.

NEWTON FALLS, OHIO.—A subscriber writes.—Why don't Dr. H. P. Fairfield set himself right before the people in these times of social excitement? We want to know where our public speakers stand on the social question, for or against genuine Spiritualism. Moses-Woodhullite free-love lustism. Where do you stand? Is the question that is asked. What kind of a speaker are you going to engage? These are questions of importance, and are hard to answer when our speakers are silent. Are they afraid they will not be sustained? Dare to take a position for genuine Spiritualism, and the angel world will sustain you as they do Brother Jones. Set yourself right, Brother Fairfield.

LAPORTE, IND.—Dr. A. Eastman writes.—Thinking, perhaps, that you would like to hear from this part of God's moral vineyard, I felt impressed to pen a few lines. The cause of Spiritualism has been apparently on the decline in these parts lately, and since the Chicago convention it has almost sunk into oblivion. Brother D. W. Hull stopped here, but we found it impossible to get an opportunity for him to lecture. Last week, Dr. Seely was directed here by the angel world, and gave us two lectures under influence of spirit-power. I would say, for the benefit of our friends within the radius of a hundred miles, that if they would like to employ a most wonderful medium and inspirational speaker, they should engage the Doctor to address them.

CLYDE, OHIO.—J. H. Randall writes.—As good success has attended my every effort during the past year in the lecturing field, I shall continue at the work. H. B. Allen, a very remarkable medium for physical manifestations, more especially satisfactory class of phenomena in the light, has engaged me to act as his agent and conduct his seances, and he will be with me wherever I lecture on Sundays, and he will hold seances week day evenings. I lecture on Spiritualism and its general bearings in proof of immortality, a purer religion, and a consistent system of morality; and I want to go wherever the people are free to hear these subjects. All correspondence with a view to engaging Mr. Allen and myself must be addressed to me, as Mr. Allen does not wish to be encumbered with it.

CLACKAMAS, OREGON.—Wm. Phillips writes.—Some two or three years ago, when Mrs. Woodhull first began teaching her peculiar ideas, I was much amazed at her bold assumption, more especially since she claimed to be a Spiritualist; but I congratulated myself on the belief that the great body of Spiritualists of America, were on too high a plane of thought and feeling to endorse such vitiating doctrine. Rather than flinch with the Woodhull party, I would prefer to withdraw and proclaim to the world that we have no sympathy with those who pander to the lowest passion to pervert the soul, but, on the contrary, were the soul degraded, or on a lower plane of thought, would build them up by strengthening their higher faculties, by surrounding them with those of pure thoughts and noble deeds, the good examples of whom, if they followed them, would lead them to peace and happiness.

LOUISIANA, MO.—Mrs. Mary De Groodt writes.—Most grateful and heartfelt are our thanks to you, for the noble, out-spoken, unbiased way in which you have defended and upheld our heaven-born religion from the pernicious influence of Woodhullism. I must tell you about the discussion between Rev. A. J. Fishback and Clark Braden of the so-called Christian church. Be it said to Mr. Fishback's credit, that not once during the debate, did he swerve, like his opponent, from true courtesy and gentlemanly deportment, not even when taunted with the insinuation that prostitutes and thieves made up the majority of Spiritualistic advocates. Mr. Braden made the remarkable assertion that scientific men and philosophers were not the proper persons to investigate the phenomena of Spiritualism, but that the work should be given to jugglers and horse-jockeys, thereby placing men who have made science a lifelong study, below jugglers and horse-jockeys, in point of truth, reason and discernment.

MOUNT CITY, KANSAS.—J. F. Broadhead writes.—I am not a Spiritualist in the usual acceptance of that term, but I have been much interested in reading your JOURNAL of the 13th ult. You squarely throttle the monster "free-love." For this you are entitled to the commendation of all good persons. This monstrosity is making frantic and desperate efforts to appear respectable. It sugar-coats its nauseating pills with "love to God and love to woman." They aspire to good company. They would be free-booters in every family. They would rob it of its virtue, and thereby ruin it to those who have honestly erected it. The large circulation of your paper can have but a salutary effect upon the good morals of society in this regard. I desire to give credit for all of good promulgated, whether emanating from those concurring with me in matters of religion or not. There are enough Spiritualists agreeing with you to utterly route the libertines and harlots who would seek shelter behind you, to propagate their hellish doctrines. To do this, all that promotes progression, I approve, be it found where it may; but all that is retrogressive and would sink mankind into mere animalism, I deprecate and despise.

PORTSMOUTH, N. H.—A. Bingham writes.—In the commencement of the Woodhull movement, I, like many other Spiritualists and citizens, was inclined to believe that she was earnestly, honestly and chaste, advocating a needed reform, and supposed that it could be effected by some decided change in the laws of marriage and divorce, but never for a moment supposed that their names would be required for that purpose. It seemed possible enough without resorting to such extreme measures, and without exposing its advocates to the charge of endeavoring to legalize licentiousness or promiscuity. The soul-love or the affinity of soul, of which so much is said, and which is announced by the free-lovers to be hereafter the controlling principle in social life, is to me sheer moonshine. It may become operative in the next world, but not here when bodily affinity is the great stimulus to all legal marriages. Matters in reference to Woodhullism may be considered out of place in a respectable family newspaper; but it has become necessary to use plain language, and if it is offensive to the fastidious or conventionally modest, they are not expected to read it, but may turn to the Second Book of Samuel, chapter 13th, where they may find something more palatable, as being the reputed word of God. We ought to be allowed to have as much freedom of speech as those who have so much to say on this loathsome subject.

WATKINS, N. Y.—E. W. Lewis writes.—With the thousands constituting the great body of Spiritualists in this country and elsewhere, I rejoice at the firm and decided stand you have taken against the free-love doctrine and its abominations. All true Spiritualists have long watched and noted its insidious, silent approaches, as it sought to fasten itself upon the noblest and best system of religion and philosophy ever vouchsafed to the world, until at last culminated in shameless and open avowal, which the JOURNAL, as a leading mouth-piece of the glorious cause, promptly and firmly met and rebuked, and may it continue to do so until exposed and overwhelmed, the devotees of the vile system "may see themselves as others see them." Yet it is the principle, and not the man or woman who embraces it, we would destroy, and when they return to truth and purity, we would say to them as Paul did to the members of the Korinth church, in the sixth chapter, beginning at the 16th verse, to the end of the chapter. There is no doubt but many of them, because they yield themselves servants to obey them from choice or inclination, while others are deceived by wily arts and psychological influences, to embrace the shameful theory. The end of many we have known, who have been led into its practices, has been destruction of happiness and complete wreck of character and health.

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The Demands of Liberalism.

The following synopsis of a lecture delivered by Mattie Hulet Parry, of Beloit, Wis., before the Fifth Quarterly Convention of Northern Illinois Association of Spiritualists, at McHenry, Ill., on Saturday Sept. 13th, 1873:

All Spiritualists ought to be Liberalists. All Liberalists are not Spiritualists, therefore the demands of Liberalism must include something more than that phase of the Philosophy of Life that relates only to the future. The great failure, it seems to me, in all systems of religion, is in the fact that we see life only in fragmentary portions, and not as a whole—not as a unit—not as a brotherhood. Immortality in all its parts, carrying the idea of the paternity of the race through this life, lifting it into the next, but dividing it off and making of this life a cross, a burden, dividing mankind into classes and sects, drawing lines of demarcation between the so-called good and bad, making of God a jealous God, and in the fact of thus dividing mankind, dividing its interests, creating monopolies as well in churches as in States. Liberalism demands, first of all, a religion, which shall be for mankind,—not God; and next, a religion which shall be for all mankind, not for the good alone, who never knew temptation, whose life has been cast in that happy mould that they never feel the resistless force of passion—stronger than aught else, sweeping them on, out of, and away from, all that the christian world recognizes as good. We do not want a religion that makes the millionaire, who is able to pay his pew rent, a greater saint than the poor man who has nothing for himself (to say nothing of God), because the grinding hand of monopoly and caste, has crushed him, and holds him on the under side of the wheel of fortune, but we do desire a religion that shall treat with the same honors and distinction all the races.

I can not conceive of a religion at all save that of doing good; save that which is for the benefit of man—not of God; save that which is to teach man how to live correctly here, how to so organize society, that justice shall be done to all—not because God demands it, but because our own enlightened natures teach us that we only advance, only progress when we progress as a whole. God nor man can save a part of the human race, while the other part is lost. Society is so organized that every part must be considered, must be advanced, or it will prove a clog, a drawback to those in the front ranks. Society is like the fine web of cloth, break even the minutest thread, and it injures the whole fabric, hence deny but a single soul its legitimate rights, and it is a voice crying to high heaven for punishment.

I have no particular criticism to offer on the church, but a general one. Liberalism demands that it shall be removed. Blind ourselves as we will, put away the issues as we may, the forces that are marshalling to-day, are those of superstition, idolatry, blind faith on one side, and of facts, demonstrable truths and scientific proof on the other. Liberalism demands that the strife already commenced, shall never cease until the last chain of mental and social bondage forged by the priests as orthodox fetters, shall be broken; the last monopoly sustained and fed by orthodox sentiment wiped out; the laboring poor man who makes wealth, and stands side by side with the millionaire who appropriates it, feels that he is no longer held down, or cursed by that cry of the church—"thalt thou est thy bread in the sweat of thy brow." The strife must continue until, instead of a curse, a dignified blessing, and woman, now kept in a bondage worse than their fabled hell, shall stand up in the dignity of her wifehood and motherhood and realize she is not working out a curse, but a blessing for mankind, and shall realize that when she has presented the world with a good son or daughter, that she has accomplished more for the human family than orthodox ever did, or ever will do, in trying to take a bad job off of God's hands, to doctor it over through the blood of Jesus Christ. Liberalism demands that man shall have a religion that ennobles and lifts him up in his own name and nature, rather than to prostrate and humble him in the name of God; a religion that shall be practical and useful, rather than theoretical and doctrinal; finally liberalism asks for a living God—not a dead one; a present God—not one of the past; asks for his present presence. Liberalism demands a savior equal to the wants of the world; a religion that all may comprehend and understand—not one wrapped up in the meshes of many hundred creeds. Liberalism demands that the people, the whole people, shall enjoy their labors, govern and save themselves.

Thus, dear readers, we give you a synoptical report of Mrs. Parry's lecture on "The Demands of Liberalism." We only wish we had it intact, for it was grand.

A REMARKABLE BOOK.

The Complete "Mystery of Edwin Drood"—The Work at Last Between Covers—Another Taste of its Quality.

"They don't show, you see, the old uns don't, Mister Jasper!"

"It would be a more confused world than it is, if they could."

"Well, it would lead towards a mixing of things!"—The Mystery of Edwin Drood, Chapter XII.

The sharp curiosity of the public concerning the Mystery of Edwin Drood, "completed by the spirit-pen of Charles Dickens" will soon be gratified. On Monday the book, which has been praised so much on the one hand as a triumphant vindication of the claims of Spiritualism, and scoffed at and ridiculed on the other as a transparent fraud,—before either party had a chance to form an intelligent opinion about it,—will be presented to the world, and the thousands and tens of thousands who admire Dickens, will now have an opportunity to judge for themselves whether there is any ground for the remarkable pretensions made by the book in claiming that its concluding portion is the work of the great novelist since his death. The correspondent of the Union who examined the manuscript some months ago, declared the opinion that it was either the fruit of Spiritualism, which it declared itself to be, or the work of some literary man who (and not Dickens) was making Mr. James his "medium." He believed that, whoever wrote it, James was not equal to the task. This opinion has been con-

firmed and strengthened by many circumstances since, and it is the belief of all those who have had to do with the printing of the book, that James is not the author, and that somebody else in Brattleboro is. Who that somebody is, is a greater mystery than Edwin Drood himself, and one that nobody has yet been able to solve. * * *

The personage who has corrected the proof sheets of the book, whoever or whatever he may be, has persistently kept out of sight. By coming to Springfield and reading the proofs as fast as they were ready, Mr. James might have hastened the production of the book several weeks, greatly to his pecuniary profit. But he said they must be corrected by him in a trance state, the proof sheets must be sent to Brattleboro. After remaining there, often for several days, they have come back bearing the marks of a thorough revision, amounting in cases to a total recast of whole paragraphs, the hand-writing of which was in no case that of Mr. James. Many of the changes and corrections show a degree of discrimination which we are frank to say, James does not possess. These, with other reasons that might be adduced, are sufficient to show that this clever fraud (for so "skeptics" will generally regard it) has some man of ability behind it, and that man is not Mr. Thomas P. James.

Put speculation aside, what about the book itself? Well, it is a comely volume of 542 pages, handsomely printed, and with a substantial appearance which suggests anything but the airy nothingness of Ghost Land, whence so large a share of it is supposed to have come. The title page bears the simple announcement, "The Mystery of Edwin Drood. Complete. By Charles Dickens. Brattleboro: Published by T. P. James. 1873." There is also, over the leaf, a "bastard title," which announces that "Part Second" was written by "the spirit pen of Charles Dickens." Then comes the "Medium's Preface," which defends "Part Second" as inspirational, and thus refers to some of the many rumors that have been abroad concerning it.

One statement was, that the manuscript of the second part was left completed by Mr. Dickens at the time of his decease, and that one of his heirs, with a view to create a sensation, thought it would be a capital plan to send it to this country and have it published in this way, and had selected me as his agent to carry out the project.

Another theory—and the most popular of any,—was that the Evil One was at the bottom of the whole business; and it was said that, at a certain hour every night, his Satanic Majesty could be seen emerging from the chimney of my house and flying away into space, leaving behind him such a strong odor of brimstone that one could smell it for an hour afterward; and, I suppose, that no chimney ever attracted so much attention, or inspired such feelings of awe, as that one did, in consequence of this libel upon its fair brick and mortar. I am knowing to one instance where two or three of the more superstitious stationed themselves near my house, and patiently awaited the phenomenal or diabolical (which-ever you please) display; and yet these people would not believe it possible that the departed spirit of some loved friend could return to earth, even when they could obtain tangible evidence of the fact, with much less trouble.

Next follows the "Author's Preface," which has already been published. It contains a defense of Spiritualism, and, as every candid Spiritualist must admit, is prosy, and about as unlike Dickens as anything could be. Then opens the story written by Dickens in his "earth-life," which proceeds up to the point of its sudden interruption by the hand of Death, this (the old) portion making 218 pages of the new volume. Those who have read the fragment previously published will remember that it breaks off just after the morning service in the cathedral at Cloisterham, whither the Princess Puffer, an old hag who is an opium-seller in London, has gone to see John Jasper, the old choir-master, and (secretly) one of her customers. The Princess Puffer, for a reason that does not quite appear at this stage of the story, takes a strange interest in Jasper, whom she has followed, unknown to him, from London, in order to ascertain his place of abode.

We present the first new chapter entire, in order to show how the broken thread is picked up, with the single remark that while it possesses some of the Dickens flavor, the "sweet" tautology of the second paragraph is a style of writing that Dickens would not have been guilty of, while a tenant of this earthly tabernacle. But perhaps that was before he had fairly "got his hand in." * * *

Whoever may be credited therewith, Dickens, James, or anybody else,—no one can deny that the plot is finally worked up with a great deal of skill, the readers curiosity being constantly piqued and his interest steadily maintained. Were it published without the claim of mediumship, the book could scarcely fail to attract attention as being a remarkable completion of the great novelist's unfinished work; and aided by the glamour of the supernatural, which has attached to it from the first, the demand for it will be sure to be very great.—The Springfield (Mass.) Daily Union, Oct. 25th, 1873.

Business Matters.

All business matters, contributions or otherwise, should be addressed to S. S. Jones, Cor. Adams street and Fifth avenue, Chicago, and not to a department editor. If addressed to them, it gives them unnecessary labor to send to this office. S. S. Jones is the only responsible man for errors and delays. Hence he alone should be addressed about important matters to be attended to at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

COL. HAY lectured before the Spiritual Society in this city, last Sunday. His effort was well received.

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AND

T. M. HARRIS, Christian.

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"And they painted on the grave posts

Of the graves yet unforgotten;

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Figures of the Bear and Reindeer,

Of the Turtle, Crane and Beaver."

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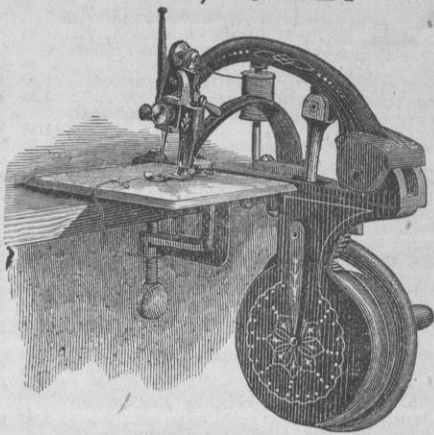
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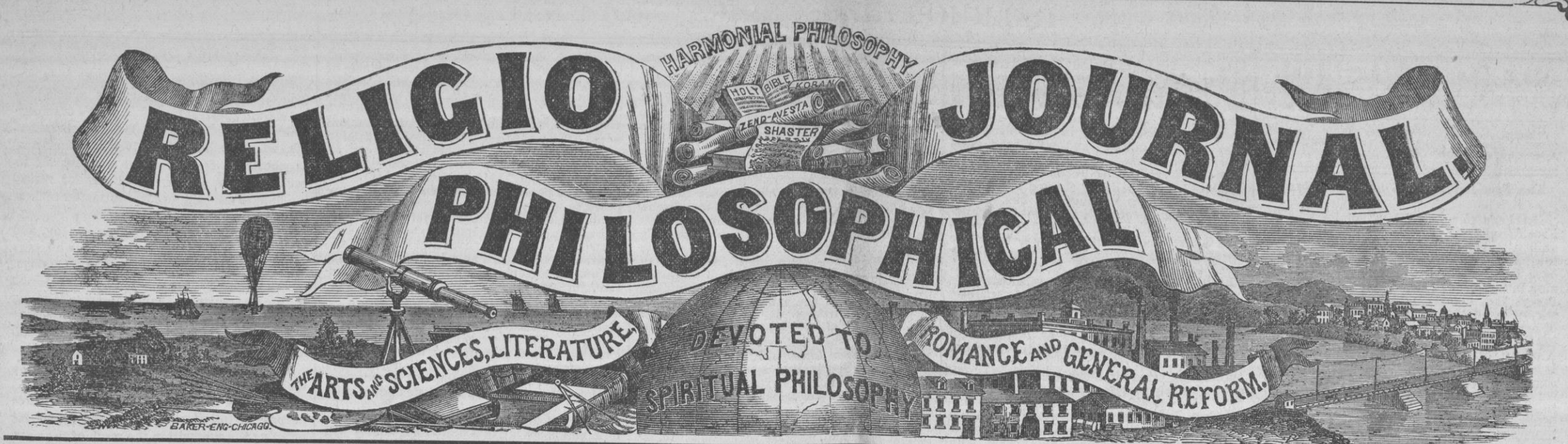
Gentlemen—Having tested "Becky's" capabilities as a seamstress, I am fully prepared to say that "Beck"—with the guidance of her mistress—is a perfect worker; quiet and content with an out-of-the-way corner, she untiringly turns off yard after yard of stitching—cheerfully humming the while.

"How doth the little busy B—

Improve each shining hour,

To gather" ruffles, tuck and hem,

By simple one-hand power.



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

{ S. S. JONES, EDITOR,
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CHICAGO, NOVEMBER 22, 1873.

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NO. 10.

Guardian Care.

BY MRS. JOHN BOWKER.

Whither your wayward course you wend,
Our watchful care your steps attend,
And when in dreams you soar aloft,
We watch and whisper, low and soft—
Sweet dreams to thee.

We love to hover around your bed,
When night her sable curtain spread,
To teach you truth from heaven brought,
By spirits and holy angels taught—
We'll teach to thee.

We hover near through beams of day,
And ever guide you on your way;
We sing to you, to calm your fears,
Of heaven's glory of the spheres—
Sweet peace to thee.

Then cheer ye up, our earthly friends,
While kindred spirits your steps attend,
And welcome us, as heavenly guest,
Who teach to you a sweeter rest—
Bright heaven for thee.

SPIRITUALISM AND ITS PHENOMENA.

Interesting Compilation in Reference to Spiritualism, from all parts of the Inhabitable Globe; Gems of Wisdom, instructive and amusing, Selected and Arranged especially for the Religio-Philosophical Journal, by Dr. T. F. Talmadge.

BROTHER JONES.—The latest developments under the head of

"BLASPHEMOUS PRETENSIONS," comes from Russia. A female savior and her apostles are creating a prodigious sensation in the southern part of the Russian Empire. The Russian papers say that the leader of these women, whose name is Anastasia Gabacrewicz, claims to have performed a number of miracles, having made the blind see, and the lame walk. A vision first revealed to her that she was the daughter of God, selected to suffer for the redemption of her sex in the same way as Christ suffered for that of the other. Immediately after this revelation she gave up eating meat and drinking brandy, and prepared herself for her mission. The Holy Ghost then possessed her and gave her the power to work wonders with a mere word. She pretends to be able to resurrect even the dead by simply touching them, and so strong is the faith of the intelligent masses in this new prophesied, that the prison to which she was consigned by the authorities, has become a place of pilgrimage for thousands. The sick are brought from distant localities to receive the assistance of the inspired woman, and the keepers receive large bribes for permission to see her. Every day new stories of her extraordinary powers are circulated far and wide.

A PAGAN FESTIVAL AT SAN FRANCISCO.

So-called Paganism exists in this country, manifested by the Chinese in San Francisco, California. Many persons residing in the immediate neighborhood of the principal Joss-house have lately noticed several Chinamen building a dragon of enormous size, with crested head and horned body. This is the god of the festival of Ah Ten, or the moon, one of the greatest importance in the Chinese calendar to the women, who pay him extreme devotion, as his malignity appears to be directed solely against their sex. Last evening, just as the darkness was settling over the city, there was hung in front of every house occupied by the Chinese, a large and fantastically ornamented lantern, the purpose of which is to ward off evil geni. Our party, leaving the saloon, proceeded to the Tung Wa Mea temple, where we arrived just as several Chinese priests were sounding gongs, cymbals and hautboys, which were to call the disciples of Confucius to worship. Soon crowds of Chinamen and women began to enter the temple and pray in their peculiar style. The temple was more gorgeously decorated than usual, and a description furnished by Lee Sang of the paintings, seemed to me to be interesting. The guardians of the outer gates were two large mummy figures, eight feet high, and dressed elaborately in decorated tinsel and paper dresses. They keep off interlopers and guard the different divisions. In one of these is hung five long banners, on which are represented the punishments bestowed on vile and refractory women. On each we see a judge, on one side of whom is a good genius showing the culprit's good virtues, while on the other side the evil genius shows her vices. Women are depicted as receiving punishments, to say the least, simply barbarous. We have them with the cangue or stone collar on, and floundering in a sea of boiling blood. Some are represented tied to the pillory and fed on fire; some are being thrown into a sea of molten lead. Again we see demons putting women into a wheel through what looks like a coffee-hopper, and crushing them. These punishments are, however, offset by several other paintings which are greatly worshipped by the Chinese women. They represent virtuous women, who are resting on dragons and flowers. They are dressed in purple and gold, and have the dragon embroidered in the imperial color, yellow and gold, on their breasts. Their feet rest on green cushions, and in the center of the temple hangs a large lamp, around which revolve figures descriptive of battle scenes. There are four battle-scenes, with manikin figures of virtuous women and cruel men. The women are, of course, victorious. A large tablet, commemorative of the feast, hangs over all."

This, of course, is Paganism, though it is really no more so than the various religious exercises among the different denominations of Christians.

The following from the
BOSTON JOURNAL OF CHEMISTRY,
will be read with great interest.

SPIRITUALISM.

There are many mysteries connected with the natural world which may justly be termed great, but there is one class of phenomena which is of a nature so deeply mysterious that it may well be called the great mystery. It is now attracting public attention to a large extent from the circumstance that three eminent scientific gentlemen of England have recently attempted to investigate it, and after devoting considerable time to the matter, published some extended statements of an important nature. Prof. Crooks, the eminent chemist and editor of the London *Chemical News*, Mr. Higgins, whose astronomical researches have rendered his name famous to the scientific world, and Mr. Sergeant Cox, a prominent member of the English bar, have had Mr. Home, the "medium" so-called, in their hands and under their control for a considerable time, and have made, in connection with him, a large number of experiments with the view of discovering the nature of his "tricks," or the source of his extraordinary power.

The conclusions reached by these eminent scientific gentlemen, are not surprising or disappointing, inasmuch as we were certain, when the investigation was entered upon, that they would be brought in contact with phenomena which they could neither understand or explain. The most important conclusion reached is, that the sights, sounds, and physical disturbances generally, which are produced in connection with Mr. Home, are no tricks of his devising, and that he is not an impostor or charlatan, as is charged by many. Mr. Crooks and Mr. Higgins claim to believe that there is a force surrounding or enveloping the human organization, which is of an extraordinary nature, and capable of accomplishing marvelous things. But all this explains nothing. The terms used by the gentlemen in setting forth their theory, are as meaningless as the sentences in which they are found, and so far as the nature of mystery is concerned, we are as much in the dark as ever.

The truth is, the men known or recognized as scientific investigators are no more competent to investigate or explain this mystery, than shrewd men from other classes, or other pursuits in life. Gentlemen devoting their lives to scientific research acquire habits of close observation, and are usually ingenious in devising mechanical and other aids of the principles and laws of nature, and hence are properly regarded as teachers in matters of science. But the phenomena exhibited through the man Home, and hundreds of others in different parts of the world, manifestly do not lie within the domain of any of the sciences, and, consequently, scientists have no data, no experience, no precedent upon which to base investigations. During the past quarter of a century we have many times been called to investigate phenomena corresponding with those which have recently come under the notice of Messrs. Crooks, Higgins and Cox, and we confess to have been baffled and confounded by what we have seen and heard. Probably few experimenters have had a wider or more diversified experience in the various departments of scientific research, and in mechanical arts, and yet we have found no appliances, no experimental tests, which afforded any clue to the mystery.

It is believed by a very large number of men and women in this and other countries that the physical disturbances and extraordinary phenomena connected with light, sound, etc., are produced by "spirits" or disembodied intelligences from an unseen world. We certainly have no way at present of proving to these persons that their views are erroneous, and we can not engage in any controversy upon the subject. Our knowledge of "spirits" and their capabilities is very limited, and until we can secure some insight into the actual condition of things beyond the "dark river," we prefer to believe that the phenomena are somehow, or in some way, connected with life in this mundane sphere.

Contradictory, uncertain, capricious as the phenomena generally are, they yet seem to be governed by some laws or conditions, which, if not fixed, are appropriate to the condition. "Mediums" tell us that they have no control over the demonstrations, that they appear and disappear independent of their wills. This is virtually saying that the phenomena are spontaneous, or independent of human volition, and such appears to be the case. It is certain the "tricks" are not absolutely at the hand of any one. We have waited with much impatience for hours in the houses of friends for the demonstrations, and it was not until we were upon the point of departure that the strange antics commenced. In these instances the impatience, desire and anxiety of the family, whose guests we were, were greater even than our own. We do not know why this is so—in fact we know nothing at all about it. But this affords no reasonable ground for concluding that we shall always remain in ignorance. An electrical machine, put in the most possible condition, refuses to afford sparks and reports when worked in a damp atmosphere, but transport it to a cool and dry one, and most brilliant phenomena are at once witnessed. If we originally constructed the machine, and had many times witnessed its capabilities, but were ignorant of the fact that certain conditions were necessary to success, we might summon our friends to an exhibition on a wet night, and utterly fail to pro-

duce a spark. If the visiting parties had never seen an electrical apparatus and the experiments were new, they would leave the house, as do the disappointed wonder seekers the rooms of "mediums," convinced that "the whole thing is a humbug." It is the ignorance of the conditions upon which the phenomena depend that leads so many to regard them with suspicion and distrust. Whenever we understand the laws under which this strange power acts, then we may be able to experiment at will, and subject it to careful study.

Manifestly there are invisible, imponderable agencies of great power in this world, other than those which modern science recognizes, and it is a source of a little annoyance and mortification that thus far we have failed to bring them within the field of scientific investigation. At present the whole matter is involved in doubt and perplexity, but we have faith to believe that a future age will find means to solve the great mystery, and roll away the dark clouds which obscure our vision.

We presume your readers will be pleased to read an account of an

ORTHODOX SEANCE.

After laborious research, I have found an account of one, and I hope that it will be extensively read by Christians of all grades. I clip it from the *Spiritualist* of London, Eng. It is as follows:

I fancy I hear some benevolent reader, without forfeiting his proverbial character for amiability, enter a preliminary protest against any connection between Orthodoxy and the heresy of Modern Spiritualism. It is the fashion to suppose that all Spiritualists are of that very advanced Broad Church against which is hurled by good people the awful polysyllabic Latitudinarianism. There is no sort of difficulty in seeing how this has come to be the case. Spiritualism is tabooed. It is a thing to be inquired into. It is false; or, not false, wrong. Some people, with an acrimony that is deliciously illogical, say that it is both false and wrong. But, on the other hand, there are some people who aver that all God's works form proper objects of inquiry. Their creed is so large and undefined, their range of vision so extensive, that they include everything—even Modern Spiritualism—in their comprehensive embrace. Adherents of different religious schools approach the subject timidly, and, as it were, like Nicodemus, "by night," but these Progressive folks make no secret of it at all; so it has come to be said that a belief in Spiritualism always goes hand in hand with advanced religious opinions. It is only indiscriminating detractors who add the indictment of lax morality.

But I know a great many persons in every school of religious thought—Roman, Anglican, and Nonconformist—who reason thus:—If we bid men in this way not doubt, but summarily disbelieve miracles which are alleged to be performed in their midst, and therefore to be subject to the test of their five senses, can we fairly ask them to credit other miracles whose occurrence, several centuries ago, is only narrated in a book, albeit that book is the Bible?

Consequently some religious people, more logical than those who stand aloof altogether, proceed to "try the spirits," and profess to have proved by their exorcisms that the whole matter is diabolical, and therefore wisely refrain from practicing it.

Others take quite an opposite course. They refuse to believe that God, as a God of mercy, would permit the access of evil spirits, and refuse man the ministry of angels. They believe that, in this respect, as in all others, man is bound to exercise the judgment and the free will which God has given him. They seem to read, in legends of Eden, the theory written down for them, that good and evil spirits have equal access to man, and that his own moral condition determines which shall have supremacy.

It was my lot to meet with a clergyman of the Church of England who held these views, and the practical outcome of his opinion seemed to me sufficiently curious to form an interesting subject for a paper. After many years of anxious struggle he accepted the fact of Spiritualism, and assured me that, when he had done so, a new light seemed to enter his mind in the way of interpreting Scripture. "I found," he said, "I had been a Spiritualist all my life without knowing it." He determined to read his Bible through again from beginning to end, and to put an asterisk against every case of plain Spiritual interference, analogous, as it appeared to him, to what he saw nightly taking place at the Spirit-circle. "The result was," he said, "I found every page of my Bible starred over when I got to the end of my pleasant task."

He then resolved to organize a seance at his own house, which should be strictly a religious one. He would have no skeptics, either Spiritualistic or religious, present. He would have it on Sunday evening, after the day's duty was over (for he was in full work, with a large parish in his charge,) deeming that the influences would then be best. He selected one or two seriously-minded persons to be present with his family, and was polite enough on one occasion, to invite to fill a vacant place. The same case, as far as possible, always met; but sickness caused the interruption in this particular case. The presence of a stranger, no doubt, affected the result on that evening, for it had begun to assume almost the character of a "miracle-circle," if all I heard was true. It is, however, rather in the light of a religious service than a mere seance that I wish to regard what I saw—an evidence how the Spiritualistic movement is being taken up and incorporated into what seemed for a long

time the counter current of established religion in England.

We were six in all, three ladies and three gentlemen, one of the latter being the clergyman, the second his organist, and the third myself. Two of the ladies were married; and the third, young and single, had a fine voice, and acted as preceptress in the musical service that ensued. It was held in a small back room or study, fitted up simply as a little oratory. On an oak library table were two candles and a standard cross, while religious pictures and photographs of lost loved ones were hung on the wall. A hassock was placed in front of this quasi-altar, and my friend the clergyman, clad in the cassock he had just worn at service, took his place here, while the organist presided at the harmonium. The ladies and myself stood round the little chess-table where we were to hold our seance.

The service itself was bright and cheerful, and largely resembled the Compline Office which—originally belonged to the Roman Church—has been adopted in many families in place of ordinary "Prayers" at bed-time, and in some churches at late Evensong. That service commences with the words, "May the Almighty grant us a quiet night and a perfect end;" in place of which was substituted the appropriate text:—

God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

This was monotonous upon a musical note, and the circle responded, with harmonium accompaniment, "Amen."

Then followed the Lord's prayer, and the supplication for purity from the Communion Office:—

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom and the power and the glory; for ever and ever. Amen.

Almighty God unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name, through Christ our Lord. Amen.

Then was sung to the beautiful Georgian chant called the "Angels' Tone," Psalm 91 from the Prayer-book, the minister and his little choir taking alternate verses, with harmonium accompaniment for each:—

1. Whoso dwelleth under the defense of the most High, shall abide under the shadow of the Almighty.
2. I will say unto the Lord, Thou art my hope, and my strong hold, my God, in him will I trust.
3. For he shall deliver thee from the snare of hunter; and from the noisome pestilence.
4. He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.
5. Thou shalt not be afraid for any terror by night; nor for the arrow that flieth by day.
6. For the pestilence that walketh in darkness; nor for the sickness that destroyeth in the noon-day.
7. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.
8. Yea, with thine eyes shalt thou behold; and see the reward of the ungodly.
9. For thou, Lord, art my hope; thou hast set thine house of defense very high.
10. There shall no evil happen unto thee; neither shall any plague come nigh thy dwelling.
11. For he shall give his angels charge over thee; to keep thee in thy ways.
12. They shall bear thee in their hands: that thou hurt not thy foot against a stone.
13. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.
14. Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.
15. He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honor.
16. With long life will I satisfy him: and show him my salvation.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

After this followed a short lesson from the Gospels, which, on the occasion in question, was the following (St. John xx. 19):—

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so I send you. And when he said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. This was succeeded by Keble's Evening Hymn, which has now virtually supplanted Ken's familiar "Glory to Thee, my God, this night." It was sung to the tune No. 11 in "Hymns Ancient and Modern."

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought how sweet to rest
Forever on my Savior's breast.

Abide with me from morn till eve,
For without Thee I can not live;
Abide with me when night is nigh,
For without Thee I dare not die.

If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

Watch by the sick; enrich the poor
With blessings from thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love
We lose ourselves in heaven above.

Amen.

Then came the following prayers. 1. From the Burial Service:—

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for all those whom it hath pleased thee to deliver out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

2. From the Prayer for the Church Militant here in earth:—

We humbly beseech Thee of Thy goodness, O Lord, to comfort and succor all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

3. Collect for All Saints' Day:—

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord, grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ our Lord. Amen.

4. Collect for Michaelmas Day:—

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth, through Jesus Christ our Lord. Amen.

5. A Prayer of St. Chrysostom:—

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise, that when two or three are gathered together in Thy Name, Thou wilt grant their requests. Fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

The whole concluded with a special Benediction.

Visit, O Lord, we beseech Thee, this dwelling, and drive far from it all snares of the enemy. May Thy holy angels dwell with us, in peace, both now and evermore. Amen.

The Almighty Lord, Father, Son, and Holy Spirit, be with us now and forever. Amen.

The seance which ensued was remarkable rather for the devotional and spiritual character of the communications than for any great display of power. I have seen so much, that I am perhaps a little biased in these matters. My object, moreover, is rather to describe the service than the seance; and I can not help regarding it as an indication of a new phase in Spiritualism; possibly of the dying out of the old antagonism between the new movement and what is technically termed of the Faith.

PROF. CHANEY has been lecturing in San Francisco, Cal. An exchange speaks of his effort as follows:

Professor Chaney lectured last evening at Dashaway Hall to an appreciative audience. Though he talked an hour and a half, no person left his seat or scarcely changed his position. The object of his lectures is to explain the literature of the past. The bible, he thinks, is a sublime book, full of beautiful truths, but its incidents are allegories, easily explained by the astrologer. The Professor is an easy and fluent speaker, and he has a quaint way of putting things that is very amusing. His lecture was illustrated by a planetarium and a fine oil painting of the Garden of Eden. At its close he drew a horoscope and delineated the traits of character and the past events in the life of a man in the audience. The second lecture will be delivered on Wednesday evening.

Right will ultimately triumph, and error must fail and pass away.

Never express an opinion till you have one, and be always ready to correct an error.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The Free-Religionists and Orthodoxy.

Beecher's *Christian Union* admits that the Free-Religionists made some speeches of great ability, and welcomes their keen criticism of the "Evangelical Alliance," but thinks they have failed in not setting up a practical religion in the place of that which they criticize. It says they complain that when the people ask for bread, the alliance gives them "a stone of hard doctrine," and yet the Free-Religionists themselves have given but "a whetstone." A pretty sharp cut, and with some truth in it. It is well to have a whetstone, if it shall only sharpen people's minds to see through the superstitions of the day; and yet we must have something more, and this something is furnished by Spiritualism, which is laying the immutable foundations of a temple as much grander than orthodoxy, as the sky is loftier than an ordinary church edifice. This temple must be planted firmly on the adamant basis of Harmonism, instead of in the quicksands of passion. A part of the Free-Religionists are already Spiritualists, and the rest must inevitably gravitate to our fold, otherwise they will be pulverized between Materialism on the one hand and Orthodoxy on the other. They have grand souls in their ranks, and keen analytical minds, and let us see to it that we clear away our rubbish, and stand up for those lofty principles that show the heaven-born character of our religion, so as not to repel them. Before leaving the *Christian Union*, let me say that Harriet Beecher Stowe has an article in it on the Woman of Endor, in which she admits that she was a spiritual medium, and had genuine spiritual manifestations, such as take place at the present day.

As to the *Independent*, the soul of its editor has become so large as to oppose the doctrine of eternal punishment, but shows such smallness in considering the Free Religionist Association, that, to a free-thinker, his ideas seem almost childish, so narrowing is the effect of orthodoxy on even people of ability. Notice the very heading of the article, "The Synod of the Unbelievers." Suppose a number of these men, such as Weiss, Frothingham, Higginson, Abbott, Parton, Youmans, and others, should enter this "Independent" editor's sanctum. From their larger conception of things, they might address him thus, "Sir, you call us Unbelievers. You are heaven-wide of the truth. We believe in all truths of all bibles, of all sciences, all worlds. We believe in the divinity of all beauty and goodness, of all laws of nature both subjective and objective. You believe principally in one small book, ignoring reason and the grand teachings of the universe so far as they seem to you contrary to this book. Sir, we would have you understand that you are the unbeliever, you the real infidel in this matter."

Notice, also, the childishness of this remark: "The handful of persons who listened to their arguments and appeals, furnished a significant contrast to the thousands who, on the previous week, crowded the meetings of the alliance." And before that, he had remarked, "There was more valor than prudence in the determination of the Free-Religionists to hold their convention in this city immediately after the close of the great Protestant Council."

The "handful of persons" spoken of, amounted to about 2,000 each evening, and the *Golden Age* says, the Free-Religionists coming after the alliance, was "like daylight after dusk." And now notice how our champions might easily have silenced such a piece of sophistry, "Sir, you glory in numbers, and bring up motives of policy and popularity. Let us remind you that numbers, as the world now stands, are a sign of weakness rather than strength, and that the great mass of people are not as wise as the more enlightened few; that the Pagan world, whom you so look down upon, out-numbers you Protestants ten to one, and so far from being governed by the low motives of mere prudence and policy, the true man should be willing to suffer, and die if necessary, for those divine laws of nature and life, that shall help save a world which the Church has signally failed 'to save.'"

This editor evidently misunderstands them in every point whatever. I will quote only one more passage:

"Mr. Frothingham declares that 'liberty is the very soul of religion.' * * As well tell a man on a raft in mid-ocean, without chart, or compass, or sail, 'You have liberty, and that is all you want.' * * You could do nothing but drift with the winds and currents of this pitiless sea."

Would you believe that this able editor of what is, doubtless, next to the *Christian Union*, the leading religious paper of the world, could deal in such sophistry? What is liberty but the freedom of every faculty of the mind to launch out and seize every "chart and compass and sail," to make use of all sciences, all bibles, all inspirations, past and present? Why thus make out man a mere senseless machine, which can do nothing but "drift with the winds?" Has man no God-like reason and perception to gain wisdom from all quarters of earth and heaven, and no mighty will-power which, under the spur of liberty, could propel him along the paths which this wisdom reveals? But these religionists tell us that reason and science and natural religion are too sufficient. Why is it, then, that theology is becoming more and more to science and liberal sentiment every year? Why is it that our State's prisons have so many more professing Christians than they have Free-Religionists or Spiritualists, even in proportion to numbers? If the church has the only chart and compass to guide human souls upward, why is it that it sank the Roman Empire so much below what it was under Heathenism, bringing about the "Midnight of a thousand years," from the fifth to the fifteenth century? Remember that it is only since the revival of commerce, the invention of the printing press, and steam-engine, that the present civilization of the Christian nations has been developed, and only since the liberal Religionists and Spiritualists have insisted so much upon humanitarian works, that the church has assumed its more practical and philanthropic basis of action. It is still far too narrow in its conceptions, and multitudes of church members are even behind this editor of the *Independent*, who holds the book and the creed so close to his eyes as to hide the glorious light that should stream in upon him from all nature. To such I would commend a text from the sacred scriptures of Confucius, which says, "The way of Heaven and earth is large and substantial, high and brilliant, far-reaching and long-enduring." What we need is more Christ-like action and love, and less of the arbitrariness of creeds; more bibles that go about on two feet doing good, and less of those that are so infallible that human reason dare not look any further.

THE NEW YORK LECTURES.

Prof. BRITTON has been giving us a series of masterly lectures during October. On Sunday evening, Oct. 19th, he criticised Spiritualistic

idiosyncrasies more severely than I have done in my articles on "Extremisms;" showed the folly of so freely abusing Christianity, as Jamieson and others are doing, especially as Christ was so loving to the poor and sick, so brave in rebuking wrong in high places, the friend of the outcast, and withal the great Spiritualist of the ages. On Oct. 26th, he gave a most scathing lecture on "Science in its relations to Spiritualism," showed how earnest the scientists were in studying a bug, a bone, a lead body, an egg, or a bird, but how childish and unfair they were in refusing to investigate the sublimer truths of immortality, the laws regulating the human soul, the higher development and progress of the race, etc., etc. He showed how easily scientists were often gulled if only their blind or materialistic side were appealed to, and instanced among other cases, that of the shrewd sailor who sent word to the Royal College of Physicians in London, that he had fallen from the masthead of the ship and broken his leg in two places, and that by using tar and some other ingredient he became as well as ever on the very next day. The dignified body discussed the subject with great gravity for some time, hundreds of legs of innocent dogs and cats were broken so that they might experiment with the new style of liniment, but not a single leg could be healed. Finally, at the bottom of one of the pages, in very small letters, were discovered these words, "I neglected to state that the leg which I broke was a wooden one." [Immense laughter.] Prof. Britton being a scientific man, of course appreciates the value of science, but sees the narrowness of those investigations which include only the physical and sensuous.

Mr. JAMES PEEBLES is to lecture for us during November, and having returned from his trip around the world, must have words and instructions of great interest. LYMAN C. HOWE, I believe, is to succeed Mr. Peebles. Our spiritual gatherings are manifesting more and more interest. I have talked with many of the leading Spiritualists here, and they are decidedly Harmonists rather than Animalists. It is delightful to see State after State filing into line in behalf of purity and truth.

A Letter from the Great Materialist.

EDITOR JOURNAL:—I have been an occasional reader of your paper the past four years. I have had the pleasure of reading it in my travels, in almost every State of the Union, literally from Maine to Oregon.

It represents a school of philosophy to which I do not belong, and advocates some theories which I can not accept; at the same time its editorials and contributions, usually marked by vigor, boldness and ability, contain a great deal that I can most heartily endorse. As widely as I differ from you on some points, I have no doubt that your journal in the present transitional stage of religious thought, is doing a good work among a certain class of minds. The Spiritual Philosophy, as accepted by the better class of Spiritualists, is a great improvement on the Christian theology, judged from any liberal standpoint.

I have noticed occasionally during the past year in the JOURNAL editorial paragraphs, mentioning in favorable terms my services as a liberal lecturer. I am not insensible to your unsolicited recognition and good opinion of my labors in the great field of free thought. But, permit me to say, my work is not exclusively one of destruction as some of your remarks penned in the most friendly spirit, may have led some of your readers to suppose. It is true that I make no compromise with popular creeds or theological systems; yet my discourses, chiefly of a scientific philosophic and historical character, aim not more to expose the assumptions and fallacies of theologians, than to impart solid information in the realm of positive knowledge, and to acquaint the people with the results of the researches and investigations of this wonderfully progressive age. Now, he who attempts, for instance, to popularize the great theory of evolution, as it is accepted to-day by nearly all the great scientists of the world, who seeks to adduce proofs and illustrations of its truth in the growth and development of ethics, religion, society, government, language, etc., as well as in the complex structures of the animal and vegetable kingdoms, or who endeavors to bring before the people the facts and proofs respecting the antiquity of Egypt and India, with their network of laws and customs, with their histories and peculiar civilizations, although in the former case he necessarily assails, directly or indirectly, the doctrine of special creation and supernatural interposition, and in the latter, impeaches the biblical account of the early condition of mankind, nevertheless is entitled to be regarded as something more than a mere "opponent of the old theology."

While I respect the brave Iconoclasts of past generations, believing that he noble work, indispensable to future progress, and are therefore entitled to the grateful remembrance of us all, at the present time, when old systems are so fast losing their hold and influence on the masses, when the people are so skeptical as to old dogmas, and so ready to receive new truths, I deem it quite as important to popularize the great facts and principles brought to light by the researches and discoveries of the past few years, as to keep up the direct assault on the old crumbling edifice of superstition.

One of your correspondents, Mr. Wilson, recently stated in the JOURNAL, rather complainingly, I thought, that my lectures were quite largely attended by Spiritualists, while a certain radical society, composed chiefly of non-Spiritualists, had declined to employ him to give a course of lectures on Spiritualism.

It is true that Spiritualists generally attend my lectures. There is nothing remarkable in this. It is not even proof of that liberality which I frankly acknowledge is found among the more intelligent and better class of Spiritualists. The lectures which I give, are usually on subjects and are of a character that make them of as much interest to Spiritualists as to any other class of liberal minds. The views advocated in these discourses find as much favor among Spiritualists as among Materialists. This is true of all my scientific and historical lectures. It is true that I do not believe in a personal, intelligent Creator, and in my lectures omit all speculations about the designs and purposes of Deity. In some of my philosophical discourses, I endeavor to examine the various arguments for a Deity and to show the insufficiency of the proofs on which the historic hypothesis is based. Even on this subject no inconsiderable proportion of Spiritualists concur in the positions I take. It is true I am not convinced of the reality of beings called "spirits," yet Spiritualists all over the country can testify that I am accustomed to treat their views with respectful consideration, and to encourage co-operation between them and other liberals for united opposition to the encroachments of the orthodox denominations. In view of these facts, is it strange, allowing that I possess a fair amount of ability, that Spiritualists quite generally attend my lectures, even though I be a Materialist! But your correspondent, who never heard me lecture, represents, that the burden of my discourses is, there is no God, there is no

soul, the grave is an eternal sleep; and he is astonished that Spiritualists can have the patience to listen to such stuff, and because the *Boston Investigator*, the oldest, free-thought paper in the country, and a journal whose columns, for forty years, have been open to the discussion of every question, is found in the families of Spiritualists, your correspondent finds additional reason for complaint. But some of these families don't take Spiritual papers! It is just possible that they think as much light is to be obtained from the discussions in the *Investigator* as from any other source, and since they are able to take only one, they prefer the paper that was a weekly visitor to their homes, and instructor of minds before Modern Spiritualism was heard of. I am sorry to see your correspondent, evidently under the influence of a jealous disposition, speaking disparagingly of noble veterans like J. P. Mendon and Horace Seaver, publisher and editor of the tried and brave old *Boston Investigator*.

But while Spiritualists attend my lectures, the Pittsburgh radical society declines to hear a course of Spiritual lectures by Mr. Wilson! And that is an evidence of the illiberality of that "self-styled radical society!" Indeed! If Mr. Wilson had stopped to make a little inquiry, before venting his spleen and jealousy through the columns of the JOURNAL, he would have learned that representatives of Spiritualism quite as able as himself, at least, had more than once spoken from the platform of the society so unjustly denounced by him. It was, if I mistake not, the first time that I addressed the society, that the president before closing the meeting, announced that Spiritualists would occupy the desk the following Sunday. May there not be some other reason than illiberality on the part of the members, that will suffice to explain why the society declined recently to have a course of lectures by Mr. Wilson.

In some places, to my knowledge, Materialists have attended the lectures of Mr. Wilson, although it is true that among that class of thinkers, for reasons not necessary to mention, he is not held in very high estimation. It is equally true that there are associations, composed chiefly of Spiritualists, from which I have never received invitation to lecture. Do you suppose I have felt slighted, or that I have been disposed to charge the associations referred to with narrow-mindedness?

The length of this communication admonishes me to close. There are other matters, unlike the foregoing, of an impersonal nature to which I would be pleased to allude in future communications.

I am now just returned from the Pacific Coast, where for several months I have been lecturing to audiences, among the largest I have addressed in this country. During the coming season, after a short visit to New England I shall lecture in the West. I enjoy a very wide acquaintance among the readers of the JOURNAL, of large numbers of whom I have very pleasant recollections. Permit me through your paper to express my grateful appreciation of the courtesy, kindness and encouragement which I received from Spiritualists all over the Pacific Coast, during my late lecturing tour in that portion of our broad land.

I am very respectfully yours,
B. F. UNDERWOOD.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL.—Enclosed you will find an article copied by the *Weekly Transcript* of Golden, Col., from the *Boston Journal of Chemistry*. It is highly consoling at this stage of our movement to find so many of our influential journals taking such firm, honorable ground on this subject, and we may well congratulate all true advocates of our cause, that at this extreme crisis, in which our brave sentinels are facing the most insidious of all our foes with the spirit of eternal vigilance, the very best journals of the country are making the *amende honorable* in our behalf. Let any scientific verdict give us the affirmative of our claims, even so far as to deny imposture, as has been done in England with the medium Home, and it must strike home to the honest convictions of all true thinkers. In this age of the world it is only our shallow-brained editors who are so conceited and rash as to place themselves in open defiance toward any careful, well-defined result of scientific experiment. And now, as a very large majority of Spiritualists have joined in the most uncompromising repudiation of Woodhullism, let us rejoice that our uplifted banners, now free from ignoble leadership, will become dear and sacred to thousands, who hitherto deterred from fellowship with us, will now honorably and fearlessly sustain us. The world only waits a guarantee of our honesty and sincerity, our humanity and our loyalty, and except the ranting crew who pander to a dying theology, it is on our side.

Let us then look to and patronize, first of all, those journals which are on the side of truth and a pure and humane philosophy.

In cutting out from our suffering body the cancer of open, free and unblushing lust, let us rejoice that all good men and women will flock to our standard. That the beast you have confronted will yet for a continuous season seek to tear and rend in sunder the bonds of pure fraternity, now so strengthened by the protest of our undaunted delegates, Folbrook, Gates, Cotton & Co., in recent Convention, is not to be doubted. But as an offset to this, marvelous accession will swell the ranks in our favor, even though they may not all accept the entire affirmative of our declarations. The great pulsations of the common heart are really in time with the spirit of purity and progress; nor can a few diseased organs arrest the vital machinery which carries the grand majorities up to the high altitudes of complete victory. Here, in Colorado, I hear almost without exception, complete approval of your unflinching course, and many have heard declare that no speaker or paper wavering on this subject, or giving aid and comfort to the Universal Association of Woodhullites, will receive any patronage from them much longer.

Longmont, Col.

Resolutions from Bordentown, New Jersey.

At a meeting of Spiritualists residing at White Hill, Crosswicks and Bordentown, held Oct. 26th, 1878, Stacy Taylor, of Crosswicks, N. J. in the chair, the following preamble and resolutions were passed unanimously and the chairman requested to forward the same for publication.

WHEREAS, Certain persons claiming to be Spiritualists and to stand among the leaders of the public activities of Spiritualism, have by their corrupt teachings and immoral practices departed from the pure and ennobling philosophy of Spiritualism, and in the name of Spiritualism and free-love defy civil law, ignore chastity, set aside the marriage relation, and declare themselves ready for political, moral and social revolution, and

WHEREAS, The minority in the late Chicago Convention protested nobly against this unwarrantable perversion of Spiritualism, therefore

Resolved, That we publicly give expression to our appreciation and cordial acceptance of the policy indicated at that convention, by the withdrawal of the minority from all connection with those who constitute the free-love association, and who have arrogated to themselves the name of the "Universal Association of Spiritualists."

Resolved, That we denounce the theory of "social freedom," held by them, as being immoral and pernicious, and diametrically opposed to purity, spirituality, virtue, peace, happiness and the general welfare of society. We esteem the monogamic as the only true marriage, and regard virtue and fidelity in the marriage relation as a moral obligation which we owe to ourselves and to humanity; therefore, further

Resolved, That we will at no time employ as a lecturer any free-lover or advocate of the social freedom theory.

Resolved, That we earnestly desire the inaugurating of such measures as will result in a complete and permanent separation from the advocates of social freedom, and the consummation of a union of Spiritualists upon a truly spiritual and consequently moral basis. To this end we approve of the proposed Convention, and believing that unnecessary delay will weary the patience of many and exhaust much of the public interest, we suggest that the Convention be held as early as January or February of the coming year; and as opinions have been requested regarding the place of holding that Convention, we would mention Cleveland, Columbus, or Cincinnati as among the most central locations.

Resolved, That a copy of these resolutions be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT for publication.

STACY TAYLOR, Chairman.

Letter from Maria M. King.

S. S. JONES,—DEAR SIR:—Permit me to congratulate you upon the work you are doing for our cause and humanity, in unveiling the monster that has so long been an incubus upon Spiritualism. I exceedingly regret the necessity that has made it your imperative duty to present to the public through the JOURNAL the precise nature and aspect of the *ism* that is seeking to supplant Spiritualism proper, and substitute for it something as foreign to it as foul corruption is to heavenly purity.

The issue had to be met, and you have bravely met it at the risk of disgusting with repulsive details, many good people, who could not fully understand the demands of the situation.

When the battle is fought and the victory won, then we may expect a suspension of this repellent controversy; and that the JOURNAL will go out on its own mission, freighted throughout with truths fitted to young and old.

To my mind the present aspect of affairs among us is most promising. The long and loud protest which resounds from north to south, and east to west, against the action of the Chicago convention, is decisive of the question of a division between the advocates of Woodhullism and spiritualism proper. I have long waited for this division, knowing that it must come to save our cause from deserved infamy. When we have declared to the world our dissent from the pernicious doctrine of free-love, and made a declaration of principles, comprehending the fundamental doctrines of our faith, so as to be thoroughly understood by mankind, then we can go on conquering and to conquer, as the fathers of this Republic did after they had declared to the world the principles for which they fought.

They made a declaration of principles that has been the watchword of liberty and progress ever since, and which has been the star of hope to the oppressed of all nations, and will continue to be while man is a lover of freedom. And can not we do so much? Pray, what is Spiritualism that we should not distinctly and briefly define its leading doctrines, and so establish a point of union for ourselves and a definite platform upon which all progressive minds may rally, who will and do battle for progressive principles? The principles of the Spiritual Philosophy are those that underlie all true reform and progress, and hesitation to declare them by conventions and societies only give occasion to our opposers to say that we have nothing that society needs, or that we can be anything or nothing as suits our purpose. Fanaticism and sensuality have stolen a march upon us in consequence of our neglect to "set our stakes" for purity and order; and so our cause is under a cloud that can only be removed by a declaration of faith that shall make it plain to the world what we teach.

"We believe in union of sentiment in order to insure harmony of action," is the expressive declaration of the Spiritualists of St. Louis. What but union of sentiment can insure harmony of action in any society or organic body? Can we not now discover the cause of the dissensions that have existed in our societies—everywhere in our ranks, to be differences of opinion that could by no means be reconciled so that members of our society could work together for the promotion of the same object? Ah! the house divided against itself must fall and as our house, built up of so discordant elements, falls or is rent asunder, let us see to it that we avoid the mistake in rebuilding, that made the old a failure. Let us use the material that falls to our share to construct an edifice or edifices, that will be coherent from the coherency of the parts. Let those work together who can, to promote such objects as they are agreed are vital to humanity. And if societies arise with varying articles of belief, what of it? Progress is our watchword, and "No authoritative creed" will be the motto on our banners from first to last, therefore we shall be acting consistently, and as efficient laborers in the broad field of the world, when we declare our faith so plain that all the world may read it.

Let us have a convention called of those who are anxious to publicly wipe out the great disgrace which has thrice been publicly inflicted upon Spiritualism. And let it be of those who are sufficiently imbued with the spirit of our Divine Philosophy, to be able and willing to construct a platform of principles, such as shall convince the watching millions of our countrymen and other nations that our Spiritualism is worthy of all respect and honor for its heavenly purity and its correspondence with the progressive principles that the most advanced minds of the age have adopted as a consequence of their investigations of nature. I think that most intelligent Spiritualists will agree that this is the true policy, and the only policy we can adopt with any hope of bettering our present condition. May God and angels help us in this emergency, and speed the triumph of truth.

Mr. Editor, allow me to announce through your paper that I will be glad to lecture anywhere in the vicinity of my home. The facilities of traveling are so great that I can labor in neighboring States as well as in most parts of New Jersey without greatly discommoding myself. Practical Spiritualism and related subjects, as the urgent reforms of the day, will form the topics of my discourses.

Hammon, N. J.

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A DISCUSSION

BETWEEN

E. V. WILSON, Spiritualist,

AND

T. M. HARRIS, Christian.

Subject Discussed:

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MARY.—Is education and knowledge the same thing?

LEADER.—Not exactly; education represents the ways and means, and the act of acquiring knowledge, while knowledge is something acquired or gained.

MARY.—Must we have education to be civilized?

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To Friends of Free Thought.

The able series of articles upon the Origin of the Universe, or Materialism and Supernaturalism, written by "H. W." Harvard, Ill., and commenced in the *Boston Investigator*, will be continued in THE TRUTH SEEKER, a fearless, outspoken, eight-page monthly, devoted to Free Thought, the diffusion of liberal sentiments and the discussion of all questions pertaining to the welfare of the Human Race; published at Paris, Ill., at the low price of 30 cts. a year, and absolutely "the cheapest and brightest paper of the kind published in America." It is yet unknown to many and needs aid. Will not those of liberal views give it a "helping hand"? An article on the subject named, will appear in the number for Nov. and be duly continued. Send for the paper.

Address, THE TRUTH SEEKER, Paris, Ill.

v15n5t

"The Wreck of Life."

EDITOR JOURNAL:—The enclosed poem I send you for publication in the dear JOURNAL. I send it just now for the benefit of the Woodhullites, for who shall say that such may not be the fate of many of their victims?

The poem was given by a very reliable medium in New Hampshire, and one wholly unacquainted with the parties in earth-life.

The afflicted one who sends forth this wail from her spirit home, was a dear friend of my girlhood days and one of whom evil was never spoken. Pure and chaste in her nature, trusting and loving in her manner, ever artless and cheerful, she passed through society winning friends wherever she went.

At an early age she joined the Methodist church, where as her life ripened into womanhood, she proved "truly a shining mark."

Some fifteen years ago she went to work in the family of a Methodist minister (this same man of God who betrayed her), remaining there several years. Soon after, she married a man much older than herself with plenty of life's luxuries, and who seemed fond and devoted to her. In a few years she passed to spirit-life. She has several times visited me, giving the full history of her dark and sad career. A few weeks ago I received this poem, and with deep pity for her and others who have fallen, I send it forth to the world in this dark hour.

Mrs. GEORGE BUSH.

Barton Landing, Orleans Co., Vt.

THE WRECK OF LIFE.

Floating down the stream of life
With a careless sailing,
I awoke at length to find
That my powers were failing.
I had journeyed through my life
With a heavy sorrow,
Which with sin and canker life
Robbed of joy the morrow.

Mortal, would you know the fate
Of a sinful creature?
List while I to you relate
My own heart's sad measure.
Once I was as free from guile
As earth's fairest daughter,
But alas! the tempter vile
Led me to the slaughter.

I was trusting, loving, pure,
Trusting in a savior,
Believing naught could me allure,
I had found such favor.
But with all my woman's strength
And my maiden goodness,
I was made to fall at length
By the tempter's fondness.

There was one I thought was pure
A "chosen man of God,"
I thought with him I was secure
From Satan's vengeful rod.
"God will impute to us no sin,"
The tempting parson said,
And at that hour I did begin
To be by Satan led.

Until at last my sin so great,
Must by the world be known,
For heaven's decreed that soon or late
Our villainess should be shown.
What restless tumult stung my breast,
As I considered then,
How I had fallen from my trust,
By listening to man.

I begged him in frenzy wild
To shield me by his power,
And to protect my unborn child
In every threatening hour.
He promised if I would obey
Each mandate he should give,
He would be true to me always
While each of us might live.

By his advice I sought again
My father's humble roof,
I shared their pity and their shame,
Their well deserved reproof.
At length by effort and by skill
I escaped a mother's name,
But my sad heart was with me still
With all its load of shame.

By his influence I soon wed
A man of goodly mien,
But still my sin with heavy dread
Made wide the gulf between.
I sank beneath the mighty load
And sickened of my life,
With bleeding feet I pressed the road
Of bitterness and strife.

Until at length by death set free
I left this world of woe,
And mourning friends oft said of me
"How strange it should be so."
But, oh! my God! and can it be
That all my shame while here
Was as a drop into the sea,
With what doth now appear?

For I have found, alas! too late,
In spirit nothing dies,
My murdered child, strange to relate,
Was waiting in the skies.
Called into being by my lust
Then murdered by my pride,
Suffer for this I surely must;
From it I can not hide.

No martyred Jesus hath the power
To make me pure and white.
The sin and shame of that dread hour
Wraps me in misery's night.
Then was I wrecked on time's swift stream,
On shoals of black deceit,
Until my life, like a fitful dream,
Yields me few memories sweet.

I only reap from seed I've sown,
As each must surely do,
The seeds which are most idly thrown
Will yield a harvest true.
Had I but known the truth you know,
I never should so fell;
Not faith in Christ, but deeds alone
Can save the soul from hell.

Go tell to all the earth around,
The story of my fate,
Wherever a listening ear is found,
There do thou it relate.
And may God's blessings on you rest,
And unto you be given,
The peace in store for souls that are blest
A just reward in heaven.

Woodhullism Repudiated in Stafford, Conn.

BROTHER S. S. JONES.—All the Spiritualists here, without exception as far as I know, are pleased with your determined and uncompromising course, and many have expressed themselves determined to subscribe soon for the JOURNAL. Calvin Hall, uncle Calvin we all call him, who has helped the Spiritual societies so much in this State, and who is now eighty-seven years old, says, tell Bro. Jones, to go ahead in the good work in this fearless manner, and he will be supported in it. So say we all. Enclosed I also send resolutions, and copy of them which were passed unanimously

ly by the society last Sunday at the close of my month's labor in Stafford.

N. FRANK WHITE.
RESOLUTIONS.

WHEREAS, Certain fanatical persons, claiming to be Spiritualists, are zealously laboring to ingraft upon our glorious, Spiritual Philosophy their social freedom, and free lust theories, as taught and explained by Victoria C. Woodhull, Moses Hull and others, therefore

Resolved, That we, The First Society of Spiritualists, of Stafford, Conn., do most emphatically condemn such action as immoral and mischievous, fraught with fearful consequences to society, and destructive to the advancement and social development of the human race.

Resolved, That such teachings are repulsive to highest conceptions of right, and disgraceful in practice, and we do most emphatically protest against both theory and practice, and declare it no part or parcel of Spiritualism, but in direct opposition to the highest teachings of spirits passed to the other life, contaminating and dwarfing the minds and souls of all who come under its pestilential influence.

Resolved, That we regard the monogamic marriage, founded upon love, with just, legal regulations, with equal rights for men and women and the perpetuity of the family, as the only true foundation of our enlightened human society.

Resolved, That the so-called Universal Association of Spiritualists, recently assembled in Chicago, grossly misrepresented the sentiments of the great majority of Spiritualists of the United States, and we hereby positively repudiate said assemblage, and earnestly recommend the calling of a National Convention of Spiritualists as early in the coming year as possible.

Resolved, That we, The First Society of Spiritualists, of Stafford, Conn., will send at least one delegate to such a convention, and would earnestly recommend organizations throughout the State and country to agitate the matter, and do the same to the end that Spiritualism may be cleansed of this villainess and stand before the world in its legitimate garments of purity.

Resolved, That a copy of these resolutions be forwarded to the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL for publication.

J. K. LORD, Sec'y.

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut off and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go before the name can be got out of the mail-list and machine. These little monitors are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

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CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as no speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and is an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the first, stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

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The Well-known Psychometrist

A. B. SEVERANCE,

Will give to those who visit him in person, or from afar, the disease of any one who calls upon her at her residence. The facility with which the spirit controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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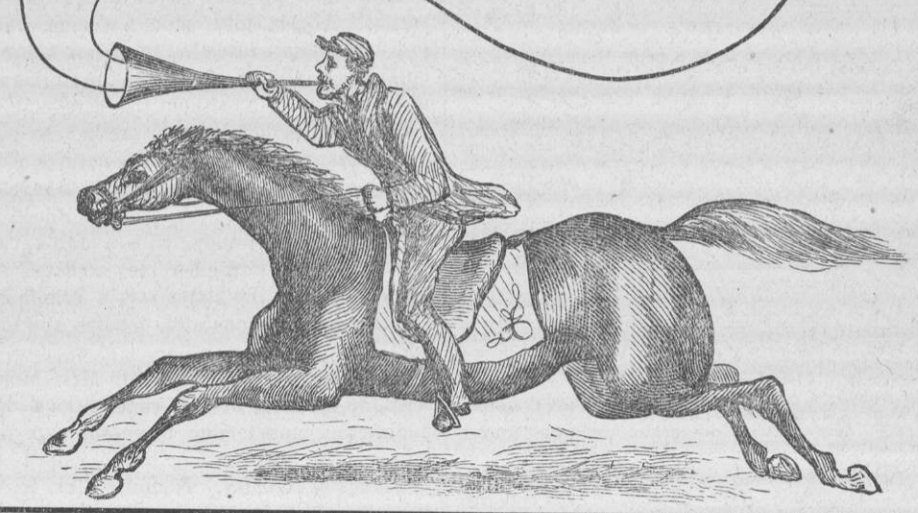
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GREAT EXCITEMENT AT JEFFERSON MILLS, NEW HAMPSHIRE. THE BLIND SEE! THE LAME WALK! THE LEPER IS CLEANSED!



JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I showed up my sleeve to see how my arm looked, and to my utter astonishment the scales would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so good that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it at all. The morning, I saw Mrs. Bowles out on the piazza at work. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. He let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles' took one of Spence's Positive Powders the night before. It eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Bilious Inflammation, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Claffia was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claffia of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of

THEODORE F. PRICE, of Sedgwick, Kan.
proposes to start on a lecturing tour so
Address as above.

A Free-Lover's Complaint, and Hopes for the Death of the Journal.

BRO. JONES—My subscription for your JOURNAL expired the 3d inst., and since then I have received two no. more. For a long time I have been in hopes that you & all others would Stop your Slanders of Victory woodhull for I am heartily ashamed of so much abuse about one fare Sect. She may have gorn a Stray for what I no. But I have read all the Storeys that is adoot about hir & also have read all of what she is doind for the Elevation of woman and what I can learn by others which makes me take the Stand I do. I was at Des Moines at the Anuel State Convention, Oct. 3, 4, 5, inst., and saw a man from Mishagan that tended the Chicago Convention and talked with him about Miss. Woodhull, he said there was a grate talk about hir. They chose a committee of 5 Respectable persons of different States to investigate the matter and they brought in averdic that she (Victory) C. Woodhull hes and is doind more for the Elevation of Woman then any other woman in the United States of America, Now Dear Brother JONES the above Statement & thousands others and what I can learn by hir own statements that she is publishing to the world I am convinced that she is not used all together right by someny Publishing so much against hir for in all most every one of the Communications they the writers acknowledge that She is abetter woman then the doctering she advocates this proves to me there is something rong there must be aniger in the woodpile somewhere, now as to Moses Hull I have his work and Lectors before me which shoes for its Self that he Moses Hull is one of the old pienes & hes battled the Enemy in gorn by days & sustaned Spiritualism in all its formes & you in your JOURNAL in former days hes spoken in his prase of him as a Lector and a medium and now all at once in the name of heaven & angels and spirits of Just men made perfect what hes broke loose at once that makes you come down on him in shuch athunder tone as you and some others have for the Last two three months past it is now going all threw the Churches & is all most Every one talk that the Spiritualist is divided and querling amongst each other and a house divided against it self cannot stand so you see it is doind no good to fight Each other this way it has been going on for the last two or three months past now if you want to continue on as you have been doing pleas Discontinue Sending the JOURNAL to me, or in other words Stop sending it to me.

A. W. CROSS.

Greencastle, Mich.

This is a fair specimen of the few letters of complaint we have received from Moses Woodhullites. We give it place that the readers of the JOURNAL may see how *terribly blind* some people become when wedded to a particular *ism*. This man is alarmed for *Spiritualism*, because the churches talk about a division among Spiritualists. It is doubtless true that many others feel as he does. Rather than have a division, he would apologize for Moses Hull, Victoria C. Woodhull, and for all of the infamy brought upon Spiritualism by the pernicious doctrine of free-love, and so-called "social freedom." Five years from now, not a man or woman will be found to volunteer the assertion, "I was and am yet a free-lover, social freedomite of the Moses Woodhull school." A few have placed themselves upon the record, and it will stick to them to their sorrow.

The Michigan man's story about the committee from the five States to investigate and whitewash her character, is a falsehood manufactured for the occasion. However this story of the Michigander, there was, *perhaps*, more than *one* goose who believed him. Is it possible that there are Spiritualists yet, who will continue to say, "Oh, you do not understand her; she is as chaste as a snowflake and as pure as ice!" It seems so. The Michigander did not have very good luck at the Iowa State Convention, if he went there to proselyte it into the support of Woodhullism; as that Convention most emphatically repudiated her doctrine, as has been the case in every place where the subject has been broached since the Chicago meeting, and such will continue to be the case in every State, city, town and society convention throughout the civilized world. Her doctrine is an abomination, but to be known to be abhorred, by all right-minded people. No man will be employed by a spiritual society, who presumes to impose the Woodhull doctrine upon his hearers. They have taken themselves "clean out of Spiritualism," and the people *say stay out* until you can give us Spiritualism untainted with promiscuity.

Who Shall Decide when Doctors Disagree?

Poor fellows, they, the Orthodox, have their domestic broils and contention, and it is amusing to witness the contentions of those engaged therein. Even some of these learned dignitaries graciously step back, fold their arms, and looking indignant, make frightful grimaces at God himself, and seem angry at the failure manifested on every side. According to the *Interior*, there has been lately two cases of blasphemy, alike ridiculous and foolish, one from a prominent Methodist doctor and editor, and one from an equally prominent Congregationalist. The *Interior* carefully conceals the names of those distinguished personages that have been so wicked in their utterances and demonstration; but naively says the *Interior*, as a sort of milk and water apology. "God has been defied and blasphemed a thousand-fold oftener because of the course of nature and Providence than because of revelation of his laws in the Bible. The mysteries in the moral world are as much greater than those in physics, as the one field is higher than the other. The world is full, not only of sorrows but of horrors, and those the responsibility for which can not easily be traced to the sufferer. The innocent babe dies a death of protracted agony because of the loathsome disease transmitted to it by a lecherous father, or lives a life of pain and disgrace. The brutal and murderous parents stamp their brutality and fierce instincts upon their progeny. The feline and some other tribes of the lower order of animals exhibit traits both mysterious and shocking. We see them slowly torture their victims to death, ex-

hibiting the skill which would seem to come of reason, in protracting their agonies. Dogs and wolves will rend scores of the peaceable and helpless flock, simply for the gratification of their love of cruelty and destruction. Death, we know, is a necessity of life, a provision without which, if life were possible, it would be intolerable. But can any one inform us how such accompaniments of death—a period of mortal terror, and a longer period of the physical torture of designedly protracted vivisection is a benefit either to the soulless victim, or a necessity of the general law of life? And yet we see it everywhere inflicted by birds, beasts and reptiles, some from the necessities of their instruments of death, and some for the gratification of instinctive cruelty."

The apology is quite truthful, and the ideas presented are not easily answered, if we admit a personal intelligent designer as God. The Methodist and Congregationalist were simply fault finding, were religiously irascible, and superciliously fastidious as to the whys and wherefores, and gave vent to their emotion in language peculiarly offensive to the *Interior*, and the only answer it could give, was exceedingly foolish and soft, as follows:

We do not propose in a note to rediscuss this ancient subject. It is sufficient for us that, surrounded and filled with evil and sin and suffering, and unable to see the way out of our troubles, it pleased God to send His Son at infinite expense to redeem us and lead us into His rest.

The Free Lovers.

The *Gem of the West* says that "the time has come for those who control the press of the country to lay aside all words of doubtful meaning in alluding to those who seek to be known as free-lovers and designate them as brazen harlots. Failing to drag down the Woman Suffrage Association to their own base level they have ingratiated themselves into the Spiritualistic organizations, and under the garb of Spiritualism seek to drag your wives and daughters down to the dirty pools of licentiousness. Without a particle of modesty; without a sense of shame, they stand upon the public platform and herald forth their beastly crimes; and demand that the laws shall be changed so as to enable them to pass for pure women instead of brazen harlots.

"The leader of this gang of lewd women is Victoria C. Woodhull, a miserable adventurer who once kept a vile den in Chicago. She has recently had the impudence to stand up in a public hall and declare that she sells her body for gold, and that she goes to the bankers, the merchants and business men of New York and drags them down to her own level; and she further tells the people that the women who co-operate with her are none of them virtuous, and they, lost to all sense of shame, applaud such utterances and choose her as their leader. As long as the communities in which these brazen harlots live continue to treat them as respectable women just so long will they go on dragging down the wives and daughters of respectable citizens; but when the press shall fearlessly assail them their power will be gone. We do not hesitate to assert that the keepers of bagnios are more to be respected than those brazen harlots, who, in the name of free-love, and with the cloak of Spiritualism, parade over the country, and in a public manner seek to drag down the fair daughters of America. Even the keepers of bagnios have too much honor to enter virtuous homes and drag down the fairest of God's creation; knowing that their calling is dishonorable they hide themselves behind closed shutters; but these Woodhullites go prowling over the land, like hyenas, seeking whom they may devour; and, publications like ours, that reach the family circle, must no longer remain silent."

Gods in India.

The Rev. Mr. Sheshadri, one of the delegates to the Protestant Convention in New York, came all the way from India to attend the gathering of his adopted faith. He is now a licentiate of the Free Church of Scotland, and a most interesting convert from Hindoo worship. He gives a graphic account of the native gods, and some interesting statistics about India and its people. They have among the Hindoos only 330,000,000 gods, which seems to be a pretty good stock in trade in the deity line. When a child is born the god Atwai is supposed to write on its forehead the character of its life. The god Ganpati must also be propitiated in all the affairs of life. Ganpati is represented with the tusks and head of an elephant. Thirty millions of children worship this deity. One of the Indian stories relates how Agasti, a very wise and holy man, drank up all the oceans on the earth at three sips; and how a god monkey, Huanman by name, carried as many mountains in his hands as there were hairs on his head. Another god snored so loud that he made the flood and ebb tides in the sea. He gives a glowing account of India and its fertility, and thinks that the United States is not rich in natural products. If the reverend gentleman would only extend his travels to the far West and California, he might, perhaps, alter this opinion.

EAST SAGINAW, MICH.—Two subscribers complain of irregularity in receipt of the JOURNAL. We assure not only the subscribers at that place, but all others, that all subscribers have the JOURNAL mailed to them regularly by a mailing machine that can not fail any more than all of the cogs in the wheel of a running clock can fail to regularly reach certain distinct points. The fault is doubtless at home post offices. There is great carelessness on the part of clerks at money post offices. A persistent injury at such offices usually works a salutary revolution. If all other remedies fail, enter your complaint to the

Post-Master General and a strict investigation will ensue.

The Voice of the Spiritualists of Elgin, Ill.

WHEREAS, The Spiritualists of Elgin, Kane county, Illinois, believe in the communion of spirits with mortals, and do further believe that the communion existing between the inhabitants of the mundane world and the inhabitants of the spiritual world, when properly understood and used, is of great benefit to society, science and reform; and, we do further believe that the teachings we are receiving from the spiritual world, at the present time, are based upon purity, virtue and good acts, therefore,

Resolved, That we, the Spiritualists of Elgin, most emphatically repudiate the doctrines of so-called "social freedom," as taught by Victoria C. Woodhull, Moses Hull, Mrs. Severance, and others of similar character, as being in no way connected with Spiritualism; nor will we employ that class of speakers to lecture in this place.

Resolved, That we request the officers of the Northern Illinois Association of Spiritualists, to state in their call for the next quarterly meeting to be held in this city in December next, that while we are in favor of a free-platform, upon which Spiritualism proper may be discussed, we are not in favor of a platform upon which so-called "social freedom" may be discussed; nor will we offer any encouragement for a convention to be held in this place, with the understanding that so-called "social freedom" is to occupy any part of the time during the said convention.

Resolved, That upon a strict compliance with the foregoing request, we promise the officers and friends of the Association, to use all proper means to make the next convention the greatest success of any convention that has yet been held.

Seth Mosely, Naomin N. Mosely, S. S. Nutting, Nanni Nutting, C. L. Smith, Mrs. C. O. Smith, J. Horn, Mrs. F. Horn, E. P. Eddy, Mrs. E. P. Eddy, Miss E. E. Whitney, Miss O. A. Eddy, James B. Risley, Chas. H. Risley, Mrs. Jane R. Daggett, L. M. Slade, M. D., and many others.

Ordered, that the foregoing resolutions be sent the RELIGIO-PHILOSOPHICAL JOURNAL for publication, and the BANNER OF LIGHT be respectfully requested to copy the same.

GEORGE L. CONVERSE, Secretary.

A Club of German Free-Thinkers Formed in Washington.

The Rev. Robert Reitzel has, upon request, severed his connection with the German Protestant Church of Washington, D. C. According to the statements of some of his congregation, he boldly asserted that he did not believe in the existence of a God as generally understood by Christians, or in Jesus Christ as a son of God. A number of Germans who agree with Reitzel have formed a free-thinker's club, and have elected him lecturer.

Spirits Materialize and Lay Hands upon the Sick and Cure Them—One prescription Cures the Asthma for a whole year.

MRS. A. H. ROBINSON, Chicago.—A year ago I wrote thee for a diagnosis of my disease, and received a prescription thereof, which has been of great benefit to me, and has kept off the hard spasms of asthma, that has borne down my system for so many years. It has returned again with renewed force. Please, dear sister, give me directions, and tell me what will relieve me of this most oppressive affliction. The magnetized papers thee sent me, as soon as I had placed them as directed, helped me. I felt spirit hands around my head and shoulders. Oh, may God, who has directed and sustained thee, together with his children, ever be around thee to direct thee, is my prayer. Thy sister, in deep affliction.

MARY B. WILSON.

Willoughby, Iowa, Sept. 23, 1873.

MRS. A. H. ROBINSON.—DEAR LADY.—Ten days since, I was able to procure, and begin the use of your prescriptions, and am now thankful to report the following:

Constipation entirely gone; Nervousness much better; and I feel stronger and freer from pain. Please send another prescription, if you think necessary, and I will forward the money. As father is not at home, I cannot send it to-day. I do not want to have this delayed. Yours with thanks.

C. S. HAWKINS.

Long Lake, Minn., Sept. 16, 1873.

MRS. A. H. ROBINSON.—DEAR FRIEND.—Yours of August 23d was duly received and directions followed. My wife is much better than when she commenced the treatment, ten days ago. Her stomach feels so when pressed upon, and is swelled a little, but not near as bad as when she commenced the treatment. Send what directions you think best, and we will follow them. My wife has great faith in your treatment, and has hopes that she will once more enjoy good health. With thankfulness and best wishes to yourself and spirit-guides, we remain ever grateful.

JAMES EDDAR.

Buckeye, California, Sept. 23, 1873.

New Publications.

THE POPULAR SCIENCE MONTHLY for Nov. is indeed rich in scientific research, and it may be regarded as the ablest journal of its kind in the world. Its contributors rank among the highest of scientific men, both in Europe and America, and the information imparted is indeed valuable. It is difficult to conceive how any one, with a desire in his mind to understand something of nature, can do without this *Popular Science Monthly*. Terms, \$5 per annum, or 50 cents a copy. D. Appleton & Co., Publishers, N. Y.

THE JOURNAL OF SPECULATIVE PHILOSOPHY for the quarter commencing Oct. 1st, has come to hand, and as usual contains much that can not fail to interest the metaphysical student. The articles contain a depth of thought, to comprehend which requires close study, and therein the chief value of the same lies. Two dollars per annum. Single number 50 cents. Address Wm. T. Harris, Box 2398, St. Louis, Mo.

THE LOST KEY FOUND.—The author, U. R. Milner, M. D., says, "These lectures were delivered in Minerva Hall, New Orleans, on Sunday evenings, the 18th and 25th of August, 1872. They have been carefully revised, and are now published by the author, and thrown out upon the world as a 'web bit of truth,' trusting that they may be as 'bread cast upon the waters which shall be gathered many days.' Let not prejudice, nor pride of self-knowledge, nor fear, prevent thee, oh, fellow pilgrim! from searching into these things."

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

WEARY OF LIFE.

AN IMPROVISATION BY MRS. N. J. T. BRIGHAM.

Life hath shadows dark and dreary,
Closing round this earthly day;
Hands are weak, and feet are weary
Journeying in life's lonely way.
Sweetest roses may be blooming
By the pathway of this life,
But their bloom is still consuming
Neath the shadow wings of strife.

Fairest rose leaves downward dropping
Into dust that waits below,
Seem to you like dead hopes scattered
By the blighting winds of woe.
Weary of this sad existence,
Praying for a brighter dawn,
Longing for the coming sunlight
When all shadows shall be gone.

Weary heart! sad in thy darkness,
Breathing in thy heavy sigh,
We will give the truth all glorious
That the soul can never die.
Thou art weary of the friction,
In these earthly scenes below,
Weary of the clouds that gather,
Weary of life's grief and woe.

But beyond the present shadow
Stretches far the golden street,
Far beyond these memories bitter,
Life has meanings pure and sweet.
Take the burden of existence,
Lift it with a cheerful heart,
Look from out the present sorrow,
And the midnight shall depart.

Bear the burden sweetly singing,
Wreath fair flowers about thy brow,
For the angels bright are bringing
Blessings to thee even now.
You shall rest when toil is finished,
Where the sweetest voices call,
Where the skies are always sunny,
And the rose leaves never fall.

BENEDICTION.

Oh thou soul of beautiful and everlasting life,
Guide us all and make us free from error, sin and strife;
Lift us from the darkness that o'er hangs us like the night
Into life's radiant morning, where life shines always bright.

NARRATIVE OF DR. ROBERT HARE.

Experiences in Spirit-Life.

We have received various communications, from time to time, from our friend, some of which have appeared in the JOURNAL. Soon after his departure, he reported himself at a circle at our house, and shortly after this we saw him, and he remarked that "while he was fundamentally right in his ideas of the Spirit-world, he was somewhat disappointed in finding that it was necessary for him to go to school among the children. He said, 'I have been through various scenes in spirit-life, and have gone over many of my experiments in chemistry and natural philosophy, repeating and varying them with instructions from my associates here. I rejoice to meet with Sir Humphrey Davy, and many other distinguished chemists, and have been assisted by them in the discovery of many new truths and more profound laws even in regard to some phenomena with which I had been familiar.

I spent some time with the children and learned to love and appreciate them better, and thus acquired that which I needed in that sphere. At the same time, I had access to the sphere of scientific investigation. I discovered that my knowledge was quite superficial. I was brought into the presence of many ancient philosophers, with some of whose names I had been familiar—Hippocrates, Galen, Plato, Socrates and many others whose names are not known on earth. I entered upon my investigation with these, and found the fields to be inexhaustible.

I have not been attracted very much to earth, because I have been closely occupied in these investigations, and they are more interesting to me than social visits to those who do not feel particularly interested in me, nor I in them. Most of the years of my life on earth had been spent in acquiring a knowledge of results flowing from various manifestations of force, which I now clearly perceive to be spiritual in its character. It was well to study, for a time at least, and to become as fully conversant as possible with the facts of natural philosophy, but not to dwell upon that plane altogether, and thus fail to reach some idea of the operation of the causes which are producing the various phenomena that the materialistic philosopher classes as science.

I have seen here how some of the older philosophers have been projecting their ideas into the arena of earth by presenting to mediocritic minds the doctrines of the correlation and conservation of forces, and in this way producing the wonderful progress which has marked science to-day. I am thankful to you for having presented reports from me from time to time in your paper. I am still pursuing my investigations, and find that the field widens before me and presents a grandeur that I could not realize when on the mundane sphere. Many of the little trivial incidents, which make or mar human happiness on earth, are lost sight of entirely when we enter upon this higher plane. You remember how excitable I was, even in my latter days. I have overcome that, and find myself calm and collected at all times, and it is a great triumph for a spirit to overcome that irritability which is impressed upon it by the physical organization. I was, at times, aware of the fact that these feelings interfered very much with my investigation while on earth, but I perceived this more clearly after I entered this sphere, and one of the hardest lessons that I have had to learn here was to outgrow and overcome this, which, although mainly dependent upon the physical, had stamped itself very strongly during the eighty years of my earth-life, upon the spirit.

Having in a good degree succeeded, I rejoice to present this fact to the world as an important one.

I do not blame any one for feeling estranged from me, because it was as often my fault as theirs; but I do see it was a loss to both of us.

I have learned that spirits can only communicate a limited number of their ideas through any one medium. When I come to you, although you see me, it is through the kindness and aid of your guardian band; it is the same with other mediums, and hence spirit communications have always partaken of the characteristics of the mediums and the bands

of spirits who influence them. I have not yet been able to find mediums through whom I can communicate, as I desire upon many subjects which have interested me very much, but I am willing to wait, and it is glorious to know that the good work is going on, and that mankind is progressing just as rapidly as they can; that with each onward step conditions are becoming better both with them and us.

I am confirmed in the view received on earth, that the spheres must progress very nearly together, and that the one which receives and the one which communicates must be kept very near together. It was in view of that idea that the spirits presented to me the gradations of the spheres as described in my book, and you may remember I became very much irritated when you said to me that there was nothing in the measurement I had obtained of the height of the sphere.

It was sometime after I came here before I could realize that I had impressed the spirits, who communicated with me, with that measurement, and that under the circumstances they could not change the statement of the fifteen miles for each sphere, although they knew it was not literally true; yet I was so positive, and having accepted the idea, it could not be changed. I desire here to impress a lesson, which I consider very important for positive minds who are investigating psychological phenomena, that they should be very careful lest they give an interpretation to communications which the spirits do not desire or intend to give. It is wise to hold all opinions subject to further light.

I have the consolation to know that facts stand eternally, while human opinions are uncertain and changeable, and have but little influence upon them, and that as we progress into higher conditions, one after another, the old errors which we have brought with us drop away and leave us clearer and more ready to perceive new truths.

Error is temporary and evanescent and must soon pass away, but truth is immortal and shines forever as a diamond in the crown of every human soul, growing brighter and more beautiful with each advancing step.

I shall be glad to avail myself of your kindness to present to the readers of the JOURNAL such thoughts as I may from time to time desire to communicate.

City Entertainments.

For the Week ending Nov. 15.

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Miss Neilson. "The Hunchback."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. "Mary Warner."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Mrs. Chanfrau. "A Woman's Wrongs."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Burlesque of "Guy Manneuvering." Minstrelsy and Com. icalities.

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Frank Hussy. "Hazard."

INTER-STATE EXPOSITION—Lake-Shore, foot of Adams street.

OUR

FIRESIDE FRIEND

It is the purpose and determination of the Publishers, to place OUR FIRESIDE FRIEND in the front rank, as a valuable and readable family weekly, and to make it one of the best, most useful and most desirable papers in America. During 1874, OUR FIRESIDE FRIEND will contain new and powerful continued stories; short stories; a series of short articles on matters of vital interest to the people; practical matter of importance in the household; a department for children; answers to correspondents; poetry; humor; fashion articles; home amusements; fine illustrations, etc., etc., etc.

"CUTE"

The Grand Old Chromo, the favorite of thousands of homes. No chromo ever published has reached the same popularity; no chromo has more deserved it. Less than a year ago we issued the first copy of this picture and since that time we have sent over ONE HUNDRED THOUSAND copies (principally framed) to the homes of subscribers of OUR FIRESIDE FRIEND, and it has universally been received with pleasure and satisfaction. Thousands of letters, speaking of its beauty and its worth, have been received by us. We could fill a large volume with them. WE ARE STILL MAKING this chromo and will constantly have them on hand.

WE also have a new chromo called "COMING," and we give subscribers a choice of either "Cute" or "Coming."

When \$3.50 is Paid The subscriber receives OUR FIRESIDE FRIEND for one year, and a copy of either "Cute" or "Coming," (your choice) mounted, varnished and FRAMED in a two-inch polished, walnut and gilt frame ready and suitable to hang in any parlor.

AGENTS WANTED. We give employment to all, at home or traveling, leisure moments or entire time, a superb outfit and large cash pay. Send your address at once and get our terms. Particulars upon application, copy, etc., sent free. Address, WATERS & CO., PUBLISHERS, Chicago.

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GEO. P. ROWELL & CO.

conduct an Agency for the reception of advertisements for American NEWSPAPERS—the most complete establishment of the kind in the world. Six thousand newspapers are kept regularly on file, open to inspection by customers. No reading-room, however complete, represents one-twentieth of this number. Every advertisement is taken at the home price of the paper, without any additional charge, or commission. Publishers are kept regularly on file, open to inspection by customers. No reading-room, however complete, represents one-twentieth of this number. Every advertisement is taken at the home price of the paper, without any additional charge, or commission. Publishers are kept regularly on file, open to inspection by customers. No reading-room, however complete, represents one-twentieth of this number. Every advertisement is taken at the home price of the paper, without any additional charge, or commission. Publishers are kept regularly on file, open to inspection by customers. 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The Continental Bumble-Bee Convention.

REPORTED BY MCALLISTER.

There was a convention of Bumble-Bees. It had been long announced, and delegates from the world at large had been duly chosen, and with deep sense of the vast responsibility imposed, they had planned for the gathering which was to take place on a great dock leaf, selected by Queen Bumble as a rendezvous. It was a glorious sight to see the incoming delegates on that beautiful Autumn day, and the air of consequence they assumed as they complacently seated themselves in order around the margin of the leaf. Each one considered that now, being a delegate, the universe rested on his or her shoulders, and the very buzz of their wings was ominous of change and revolution. Each new arrival created a sensation, but all these minor sensations were as nothing compared to that which was created by the arrival of the Queen Bumble, the President of the association. The buzz was uproarious and lasted for many minutes, and was only silenced by her coming forward and expressing her views. She was very much abashed, and nearly fainted at the ovation, and hid behind her face, but recovering at the proper moment, she stepped forward and said:

Brother and Sister Bumbles, I will not stultify your good sense, nor impeach your understanding, by asking you what we have met here for to-day. We all know what this convention portends. None of us dispute the glorious fact that dead Bumbles return to earth and communicate to physical Bumbles. That is self-evident. Now, what we want is to make this fact practical. We must make it a part of our lives. We have been slaves, and the dead Bumbles have returned to make us free. That is what I want. I want to be a perfect Bumble. I demand this as a God-given right. I want to grow and expand and develop as a Bumble, to my fullest and utmost capacity, and I will, or I'll throttle the government. I will have freedom, or die. [Immense buzz.] What is spirit-bumbleism good for, if not for that? This convention is the grandest gathering ever convened on this continent. Never before has there been anything like it. We are to send the car of progress right along. We must have freedom to do as we please. I hope the members of this august body will feel the responsibility resting on them, and not go back on their record. [Great buzzing.]

Hereupon a soft young bee hobbled up and claimed a hearing. He was a delegate representing a society of these bees, that had a nest under a grass-sod, one of whom signed his name as president, the other as secretary, to his "credentials." The neck of this soft young bee swelled with delight. He cried:

"Never did I appear before such an assemblage. One president has spoken. Never was there a Bumble like her. The social views she advocates are paramount to all else. If we are to reform Bumbledom, we must begin with the infant Bumbles. There is the point. I defy refutation. We all come from grubs, and if the grubs are wrong, how can you expect the bumbles to mature and develop in perfection? We must begin at the beginning. What do dead bumbles return to earth for, if not to tell us how to start the grubs right? Mr. Chairbume, that is what I want to know! What for? Nothing, sir. We wanted freedom to be started right." Here he leered at the female delegates, and, pausing, continued: "We want more love in the world, and it must be free. [Buzz.] You know how it has been in Bumbledom. How arbitrary are our laws. How they crush our aspirations. I scorn their limitation. I rejoice in being here. It is a grand occasion. Brains are better than legs, and I am glad I have enough of the former to see the solution of this problem, which is perplexing our social state."

A bumble of a dark hue, a delegate from the west, though more appropriately from Africa, sprang to his feet, as a knife from its handle. He had been on the opposition, but had a wonderful faculty of summer-saulting, and his new departure from himself was not unexpected. "I give my allegiance to Queen Bumble. I like the impudence of her style, and will stand by her till hell is frozen over seven feet thick for Bumbledom to skate on. I am a great bee myself. There was nothing legal about my birth. My father and mother were free-lovers, and that is why I am so smart. I defy the whole world to point to an instance where I have not done all I could to elevate Bumbledom. It can't be did. Queen Bumble weighs a thousand tons. This convention is hers. [Buzz.] She is the central pivot around which we must revolve; not only we, but all dead Bumbles also. What do we come back for, if not for that? You all know how corrupt our society has become. Half the grubs are killed because not wanted. We have bees whose office is to kill grubs. This is a terrible truth. Every grub has an inalienable right to be unfolded into a bee. Who shall say that it has not?"

A Bumble, grey with age, was called out by name. He was bowed with age and cares, and had the expression of a satyr. He was slow in speech, dignified and profound. Silence reigned while he spoke: "I have for years neglected to attend your conventions, because you only talked of dead Bumbles, and nothing practical grew out of your buzzing. Now I see signs of great events. The convention is in the throes of bringing forth something. This is the grandest body ever assembled, and this the greatest event of history. We came here to rotate around Queen Bumble, and now let us rotate. She is here, and the spirit of the wisest Bumble of ancient days inspires her. Her words are divine. I should be ashamed, if born within the rotten pales of marriage. I am proud to say I was not. I am proud to stand upon this platform, made sacred by Queen Bumble, and say that I am a bastard. [Great applause.] Yes, a bastard, born in the holiness of untrammelled love. [Tremendous buzzing. Female delegates flying into the air with delight.] Our liberty is in danger. I have, as you know, lectured for years over the country. I have rarely ventured to advocate these doctrines publicly, but privately, I have dared to. I have found affinities in almost every town and village I have been in, a fact which shows the rottenness of marriage. If I can find affinities, who cannot? It always seems to me that the last is the best, and that we should be forever united in spirit-bumbledom. No one can say I have not done all I could to further this cause—all I could to see that infant Bumbles were started right. I am broken down in the cause, but am glad it is going right along. Queen Bumble has been scandalized. She is pure as snow. We must re-elect her in justice to her and ourselves. She is the point of attack, and we must keep her at the center.

A female bumble sprang nervously forward amid a general buzzing and said:

"Spirit Bumbleism is troubled with a new disease—that of respectability. They are awful nervous. They know nothing of the condition after death and are to be wofully disappointed. They will find that there is hell in the future, hot enough. It is produced by contemplation of the wretched social condition of Bumbledom. We have waited for the angel to trouble the water—that angel is Queen Bumble—the vile only oppose her. I put respectability under my feet. I don't care if I

am called chaste or unchaste. I am endeavoring to my soul's highest ideal to unfold into a perfect Bumble. We must hold up the hands of Queen Bumble, and pledge ourselves to the spirits of all dead bees.

Now strode forward a colossal Bumble. If he had not been so much of a rascal, he would have been a fool; being so much the latter, it was charitable to pronounce him insane. He was a delegate at large, having persuaded no bee to sign his credentials. The impudence of the tramp, the brazen effrontery of the mock auctioneer were his. He exhibited his meaningless charts, and thundered scorn on the assembly. Queen Bumble was the right bee in the right place. Here several female Bumbles began to buzz, and one nearly reaching the platform, the colossal vagabond bee subsided. I put spirit-Bumbleism beneath my feet. The great issue before us is social-freedom. It cries clarion tongued. I once was sorry that I was born a female bumble, but I am now glad. The mission of rearing infant Bumbles is a most sacred and glorious one, (great buzzing and some envious remarks, as the speaker, though old in years, had never engaged in the business), I go further than the most radical. I tell it for a truth and will maintain it against the world, that were it not for female Bumbles, we would not be in existence. We exist by their sufferance! (Tremendous buzzing.)

A bee that had thus far remained silent, said: "I evidently have been wrongly informed, for I thought this convention was for the purpose of furthering the cause of spirit-Bumbleism, (hisses) but it seems to be of an entirely different nature. The social question may be well enough, but if this convention is to discuss it and nothing else, I shall withdraw."

A female delegate. "He is a vile conservative."

Another. "Put him out."

The Speaker. "I have the floor, and am not to be hissed down. I can not see the relevance of this discussion to spirit Bumbleism."

A delegate. "You must be a fool then."

The Chairman. "Order, order—time is up. The committee on resolutions will report."

The Chairbee read the following resolutions:

1st. We believe in spirit-Bumbleism.

2d. Spirit Bumbleism has evolved one great principle—social freedom.

3d. The proper starting of the grub is the primary necessity of perfection.

4th. Any law or custom preventing this result is damnable and at once to be set aside.

5th. Freedom means to range as we please.

6th. Queen Bumble represents the whole question before the world, and we are a part of Queen Bumble.

7th. We recommend all reformers to follow her. She is the purer for past experiences.

They were duly received and adopted.

A delegate. "I have a resolution."

Chairbee. "It must go before the proper committee."

A delegate. "I rise to a point of order."

Cries. "Sit down, sit down."

The Chairbee. "Order must be preserved, throughout this convention. I have endeavored to see at a glance the adherents of Queen Bumble and not to see her opponents. The officers for the ensuing year are to be elected now. The committee report that the re-election of Queen Bumble is advisable and necessary." [Prolonged buzzing.]

The soft young bee, previously mentioned, sprang up on his staffs. He was a very young bee, and had retained in a marked manner the appearance of the bee-grub. He was almost frenzied, and several female delegates distinctly saw a dozen colossal bee-spirits standing behind him. He cried in the tones of a crier at a side-show, "I am for Queen Bumble, she will lead us to victory. Ancient history presents us with no parallel. Cleopatra, Phrene, Aspasia, Sappho, Caesar's wife, who was or ought to have been above reproach, were as nothing. Boiled down into one, and mingled with a thousand Joan of Arcs, that one would be as nothing." The influence here became so strong on this young soft bee that he sat down, amid deafening buzzing.

A quiet delegate said, he was not sure that this re-election was best. He was not satisfied with the contradiction of the stories in circulation about Queen Bumble. Then reports said that she had been a quack doctor, and charlatan of the lowest kind, had played a part no honest mortal could play. She was married and she was not, and she claimed the right to entertain as many Bumbles as she pleased and when she pleased. He did not think this proper. It was not his Spiritualism.

A big-headed delegate with a large red nose and pimply face responded indignantly: "It is true Queen Bumble advocates freedom, and her words have been construed to mean promiscuity, but a fool only can be led astray. Her meaning has been totally misunderstood. She is pure as virgin snow, her character is above suspicion. Suppose she has been a quack doctress, a charlatan, and something lower. Suppose she has been free with her favors to her admirers. What does that prove? Having survived all, and come out triumphant, it proves that to her such experience was necessary for her proper unfoldment, and she should receive the greater honor because she came from the lowest family, a bad stock of backbiting, lying, fighting, half crazy scullions too ignorant to speak their mother tongue. Out of this filth she comes pure and spotless. It is not every bee that can crawl through the sewers of society, and after saturation with filth, escape to the surface untarnished. She has, and consequently is a great Bumble indeed. She justifies inclination. Her makes lust holy, she supports libertinism. Her perfection of Bumbleism is what has been with gross conservatives called prostitution. So I am for Queen Bumble. I move her re-election by acclamation. A prolonged and deafening roar went up to the startled clouds. A few bees refused to buzz, and were at once pushed off the dock-leaf, for this was a free convention for the purpose of establishing social liberty.

The Chairbee. The convention has now accomplished its great work. We shall return to our homes refreshed for this pentecostal time, our faith renewed, and determined no longer to be chained by social laws, or trammelled by customs. We are above them. We must be free—we shall be free. Our unparalleled, stupendously grand gathering has, as I said, performed its mighty work. Queen Bumble is ready as usual with a speech which she will now deliver.

Queen Bumble. [Turning pale, and then blushing with overpowering modesty.] This is the grandest gathering of the century. It is without a parallel. See what mighty results we have accomplished. Read the resolutions passed. Do they not stir your souls? When was there anything like them? We are on the brink of great things. I smell revolution in the air. Our whole social fabric is to go by the board. Then we can expand. Then will every female be as good and better than the male Bumbles. Then will be no restriction to individuals, but we shall love as we gather honey from all flowers. Magnetic conditions shall be perfected. We shall be controlled by our affinities. Then the millennium will have come. Meantime be active. Our enemies have their weak points, search them out and probe them. Gather up all the stories of their short-

comings and publish them to the world. All means are lawful in war. We will fight it to the bitter end. Keep in mind the herculean labors of this convention—the grandeur of the task accomplished. A faint effort by the minority has been utterly squelched, and our position is triumphant.

A delegate who had not dared to speak before now, took part in the august proceedings by moving to adjourn, which was carried, and there was a great buzzing of hurried leaving and departure, and then silence. The face of nature remained unchanged. The wind blew southward, the leaves rustled, the birds sang and the race of bumble-bees still plodded, building in the grass-sod and rearing their grubs as the grubs were reared when they received their name from Adam.

You and I.

BY HELEN M. COMSTOCK.

We stood on a beautiful mount alone,
Where the cool, calm light of intellect shone.

The shimmering moonlight is not more fair,
Than that which shone on the passionless air.

'Neath the bending arch of the azure dome,
This mountain height stood in grandeur alone.

We stood on its summit, beside a stream,
Whose murmuring thought-waves passed like a dream.

We laved our feet in its sparkling tide,
As it hurried on to its ocean-ride.

'Twas the river of life whose waters clear,
Have rippled along for many a year.

Its waves kiss the sand on the pebbly shore,
Then pass out of sight and are seen no more.

It lingers in depths where no eye can reach,
And echoes such truths as the gods might teach.

Its broad, swelling bosom freighted with souls,
Carries not never, but rushes and rolls.

We launched our frail barques, alone, you
and I.

We have passed the shoals when no friend was
nigh.

On the shore of time have our life-tides met,
We'll linger awhile and the world forget.

Though the fount of feeling is deeply stirred,
Its waves are joyous with music unheard.

Life's harp is thrilling with melody sweet,
Which echoes alone when harmonies meet.

Never again shall our lives be the same,
We're recompensed now for a world of pain.

We've memories bright, for a life-boat and
crew,

While our barques shall ride the rough tem-
pest through.

And so on the waves of the unknown sea,
We launch our frail barques again, you and me.

Tho' we traverse alone its wide breadth o'er,
We know we shall meet on the other shore.

With sympathies true and magnets so strong,
We shall meet at last, tho' the way is long.

By the firm, close clasp of the parting hand,
We shall know each other in that blest land.

United in love so faithful and true,
Our souls shall mingle like sunlight and dew.

As our life-tides meet in days that are o'er,
Our souls shall meet on life's evergreen shore.

Rochelle, Ill.

From "Vivid Truths," A. B. Church.

OF SPIRIT AND MATTER.

Some persons assert "man hath no pre-eminence above a beast," nor "mind above matter," quoting Eccl. 3: 19, 20 and 21, in proof.

It is evident to the senses that our bodies are changed into other forms after the life departs, yet similar minds to the ancient's are continued, which shows that spirit has life, and is different in substance from matter.

What is life and what is composition, are questions hard to answer. Last year, a tree bore splendid fruit; this year it is dead, the life of all living departing as mysteriously. If humanity has any portion of the essence of infinite life, then it would seem the mind, the real man, can no more die, or cease to exist, than the author of all life can cease to exist.

That all things are produced by their "innate convertibility" is an assertion only. Humanity generally does not, or can not accept such an idea, or that such is the cause of the sun, moon, and stars and all the planetary worlds with their life and motion—for where there is motion there is life.

The mind's "supremacy" is evident from its forcing us into action, and directing all our movements, while its effects are seen at the Patent Office, the different state and county fairs, and where humanity labors.

To divest the mind of any supremacy, is equal to taking the rudder from a ship. It is supreme to govern its movements in the direction required by the mind at the helm, the same as the mind governs the movements of everyone.

Even the "supremacy" of mind over mind is well known, the proof being in the effect of public speakers, thoughts printed, etc.

The production of glass only, in all its various forms, through which distant worlds are brought to view in part, through which fire is produced, light admitted, and cold excluded, is surely good evidence of the "supremacy" and power of spirit over inert dead matter, to say nothing of many other wonderful manifestations all over the globe.

Spiritual Picnic at Mantua Station, Ohio.

A while since, we had the pleasure of attending a Spiritual picnic at Mantua Station, Portage Co., Ohio, it was a pleasant affair. It was gotten up on short notice, Mr. Joel B. Gilbert being the original mover in the matter, and upon him devolved the labor of making the necessary arrangements.

The day was pleasant and the people came to enjoy themselves. When a goodly number had assembled, an organization was effected, followed by short, poetical, interesting speeches from William Carlton, of Shalesville, and D. M. King, of Mantua, after which the meeting adjourned for dinner. The tables were well loaded with every delicacy that could tempt the appetite.

After dinner the people again assembled at the stand, and listened to an interesting address from Isaac E. Mabou, of Charleston, Ohio. He is a young speaker, but we are glad to learn that he has engagements occupying all his time. The people returned to their respective homes feeling better not only in consequence of having enjoyed a pleasant social

re-union, but for the truths they had listened to.

Such meetings should be more frequently held. It costs but little time and labor to get them up, and rightly managed, they are the means of accomplishing much good.

G. W. Wilson.

Auburn, Ohio.

Voices from the People.

'The Banner of Light' is kept for sale at the office of this paper.

Britten's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

NEW SANTA FEE, MO.—M. S. Bigelow writes.—The Woodhullites are scarce in this country. Thank God for it.

PROPHETSTOWN, ILL.—C. Emery writes.—The stand you take on the free-lust question will come out all right.

GREENSBURG, MO.—L. Norton writes.—I wish to thank you for the grounds you have taken in regard to this Moses-Woodhullism.

WINDSOR, CAL.—J. Kennedy writes.—I think there are no more Woodhullites in this place. That letter of Moses' settled the matter. We all now think we understand her.

ANN ARBOR, MICH.—J. Wilsey writes.—I am glad to see that you dare show your hand on the Woodhull issue, which is more than all the other Spiritual papers dare to do.

ANTWERP, OHIO.—R. B. Champion writes.—I have had the pleasure of reading the JOURNAL for the year past, and I like the bold stand that it takes in battling against error and superstition.

CLARKSVILLE, CAL.—A. B. Johnson writes.—We are highly pleased with the firm and bold stand that you take against the Woodhullites. We say, let them go their own way; we must have no alliance with them.

NEW YORK.—S. R. Fanshawe writes.—I heartily endorse your course in regard to Woodhull faction of so-called Spiritualists. The sooner the wheat is separated from the chaff, the better it will be for our glorious cause.

HILLSDALE, MICH.—L. S. Taylor writes.—I have been a believer in spirit communion from the first. I think that the Hultites and Woodhullites had better be caged and sent to Barzum, the showman, for exhibition with the rest of the animals.

EARLVILLE, IOWA.—J. Richardson writes.—Glory to our heaven-born RELIGIO-PHILOSOPHICAL JOURNAL, for aiding us in getting out of the dirty Woodhull slough that has so long clogged its progress. Go on in your noble work.

BRYAN, TEXAS.—J. B. Heurt writes.—I read many articles relative to Free-loveism and its advocates, Woodhull, Hull, and others. It is a matter deeply to be regretted that such an odium should be cast upon our beautiful philosophy.

WARREN, MICH.—J. O. Skinner writes.—I took your paper on trial and it suits me exactly, and as the time is almost up, I enclose a post-office money order to pay for another year, and also two new subscribers.

Thanks, Brother. Angels permitting, we shall continue to publish, that which will not only exactly please you, but every other lover of truth and purity of life. If all old subscribers would follow your example, what a relief it would be to us in these close financial times, and what an accession would be brought to the works of pure Spiritualism, within the next six months! O that all old subscribers would do as you have done. Come, friends, let us all do our best to the same end—the promulgation of pure Spiritualism—Ed. JOURNAL.

JUNCTION CITY, KAN.—J. Lodge writes.—I am very glad you oppose the Woodhull doctrine. I have always lived a virtuous and honorable life, and I have a wife and four children. I would not allow a paper in my house that upheld the Woodhull doctrine.

SAN FRANCISCO, CAL.—L. W. Ransom writes.—In the name and on behalf of all pure-minded true Spiritualists, I thank you for the manly stand you have taken against the dirty crew of Moses-Woodhull. Go on; all good men and women on both sides of the river are with you.

IRONTON, MO.—W. Reed writes.—You have fought free-lust like a man. I glory in your punk, Brother. If there is a dividing line, and you put the sheep on the right hand and the goats on the left, I want to be with the sheep, so I can help take care of the lambs.

PALMYRA, NEB.—C. F. Wood writes.—Spiritualism is progressing slowly and sure in this vicinity. One of our mediums, E. M. Brown, you will very likely hear of in time. We think he has commenced a great work in the midst of superstition and many other obstacles.

JEFFERSON CORNERS, ILL.—H. Hurd writes.—My good wife left the form the 7th of last month, and she comes to me with a description of her happy home. I am in, my 67th year, and what should I do without this blessed assurance of meeting again.

NEWHAMPTON, IOWA.—A. C. Nowell writes.—You are passing through quite an ordeal. Hope you will continue to deal telling blows against the monstrosity, social freedom. I am a woman, sixty years old, and I feel heartily ashamed that such a disgrace should fall upon Spiritualists.

NEW LEBANON, ILL.—Mrs. I. A. Kinney writes.—I would raise my voice against that black licentiousness, Free-loveism. Oh! it is possible, that one man or woman of any intellect can be found in this day and age, who will advocate that peace-destroying and soul-degrading theory.

DEVALS BLUFF, ARK.—R. W. Burns writes.—The very high and noble stand you have taken for purity, chastity and honor should secure for you the patronage and support of every good man, let him be Spiritualist or orthodox. This, if nothing else, would commend it to me.

ST. JOHNSBURG, VT.—Mrs. A. P. Brown writes.—My health is much impaired. I hope to secure places to speak, so to battle successfully against this giant evil, free-lust, which I have called it from the first, while many persisted in calling it free-love. May God and angels grant that I may live long enough to see its downfall.

MILFORD, MICH.—A Subscriber writes.—We hear of a colony in the State of Alabama, either established or about to be, by the people from the North. Are they Spiritualists? Any information through the columns of the JOURNAL as to the location, object, etc., would be thankfully received.

Will some one respond, who knows, and oblige the inquirer?—Ed. JOURNAL.

LAPEER, MICH.—J. W. Hazzard writes.—I have taken your paper as a new subscriber for one year, and I like it very much. If you advocated Victoria C. Woodhullism I would not take another number; but I see you are death against it, therefore I send you three dollars in advance for your JOURNAL for one year.

WILKESVILLE, OHIO.—J. Strong writes.—While your shells are spreading dismay in the free-love camp, the JOURNAL stock in this county is advancing rapidly. A little more grape, Mr. Jones. Let the contest be sharp and decisive. I feel like congratulating you in a special manner for your direct aim at Mrs. Woodhull and big-headed Moses.

GALESVILLE, OREGON.—W. F. Benjamin writes.—I will remit you the amount I owe you for the JOURNAL, in gold, as greenbacks are very scarce here. I am highly pleased with the JOURNAL's course on the social free-love question. I have fled away for future use the last four numbers, to show some of our "mouthing" orthodox the position of a leading Spiritual journal.

Gold is current with us, and can safely be sent by cutting the size of the coin in a card, and putting a thin piece of paper on each side. Register such letters to our expense—Ed. JOURNAL.

PHILADELPHIA, PA.—Cha's P. Perot writes.—I heartily approve of your opposition to the free-love (falsely so called) movement, and can warmly realize that any just and true men and women can be in earnest in their advocacy of it. I am getting very tired of the subject, though, and will be glad when you have effectually killed it, so that we can have something more interesting to read.

LUDLOW, MASS.—Mrs. A. T. M. Glover writes.—From the depths of my woman's heart, I would express my grateful thanks to you, and your able correspondents, who have taken so decided and fearless a position in opposing those pernicious doctrines as taught by the so-called social freedoms, under the guise of "American Spiritualism."

GRANITE FALLS, MIN.—A. B. Regester writes.—I have been a firm believer in Spiritualism ever since the days of the "Rochester knockings," until now; have labored in the quiet way to build up a pure religion upon the foundation laid by the angels, and to rid our heaven-born philosophy of the stigma of free-love, which our enemies have ever been glad to heap upon us. I thank God in the innermost sanctuary of my soul that there are at least one hundred and forty-four thousand true men and women to be found to-day who have not received "the mark of the beast."

PORTLAND, OREGON.—R. A. Dupee writes.—Our grove-meeting was held October 3d, at Woodburn, Oregon. It being the first meeting of the kind that I ever attended, I enjoyed it highly. I assure you, everything went off nicely. Sister E. C. Cooley was elected President; Mrs. Cartwright, Vice-President; Mr. Hardsome, Secretary, and Mr. Bleakley, Corresponding Secretary. We had very nice weather during the whole time of the meeting, and it seemed as if no sooner than we were disbanded and all reached our homes, the flood-gates of heaven were opened, for it poured rain for three successive days.

CANAAN, VT.—Henry B. Allen writes.—After a season of rest, I have decided at the earnest solicitation of friends, to go into the field and use my gift as a physical medium. The manifestations are more systematic, varied and startlingly convincing than they used to be years ago when I was in Boston. I go into the work hoping by my instrumentality to carry a knowledge of the beautiful faith of Spiritualism to the minds of millions of human beings who are in the darkness regarding life after death. I have associated myself with Dr. J. M. Randall, and shall go with him wherever he thinks best. We will start about December 1st, and in all probability will work together through the Winter. We have now arranged to visit some points in New York, and are open to make engagements wherever friends desire our services. All communication with regard to employing us must be addressed to Dr. J. M. Randall, Clyde, Ohio.

Cha's P. Collins writes.—Will you allow me space in the JOURNAL to say that in my desire to make my report of the proceedings of the Minnesota State Association as brief as possible, I neglected, unintentionally, to say that Brother J. W. Prentice gave a very excellent lecture before the Convention. Brother Prentice was formerly a Baptist clergyman, but has learned the better way. The Association, at its late session, granted him Letters of Fellowship, qualifying him as a minister of the gospel of Spiritualism. I am informed he intends entering the field as a lecturer. We can recommend him as a man whose whole soul is in the work, and hope the friends everywhere will give him plenty of work. Brother Winslow gave universal satisfaction at our convention, and is deserving of all honor for his faithfulness in the stand he took upon the social question. Employ him, friends.

ST. JOHNSBURG CENTER, VT.—Mrs. A. P. Brown writes.—I have been speaking for the two last Sabbaths, and am to speak the next, for Spiritualists that do not care to listen to Moses-Woodhullism. I have often been told that I did not understand them. If it is not made so clear now that all can understand them, I think their brains must be as much too small, as Moses Hull's is too large, for the present at least. For the last fifteen years I have been in the field as a public speaker, trying to do the work set apart for me in Massachusetts. New Hampshire, Vermont, etc. I gave thirty-one lectures in old North Carolina, at the time Old John Brown was hung. I should be happy to make engagements for the rest of the Fall and the coming Winter, to speak for those who wish to listen to what may be said upon subjects given by the audience or selected by myself. Address till further notice, St. Johnsbury Centre, Vt., Mrs. A. P. Brown.

BLAIRTON, CANADA.—Ed. Payne writes.—The dividing line between Spiritualists and free-lovers is now well defined; let us see that it remains intact and unwavering. Let it still be drawn tighter and closer with a clear hand, so that each can be represented in its true phase, and so understood by the world. Spiritualism should not nor must not be contaminated with the filthy ascendency and lustfulness of Free-loveism. Let those who delight in such low grades of animalism and pandering to their fleshly appetites, not seek to enjoy the purity of spirit communion with its pure and holy influences and blessings. The one is of the earth, earthy, sensual, devilish, full of social selfishness, seeking its own measures—no matter how, or what way accomplished, and pandering after a false appetite which can never be satisfied, although satiated. The other is of heaven, heavenly, holy, pure, full of love of the purest type, full of pleasures which abideth, seeking man's highest and truest happiness which shall remain forever.

GRAND TOWER, ILL.—Dr. S. M. Ottinger writes.—I have been a subscriber of your valuable paper for several years, and I am glad to say it has caused me many a happy hour. I admire your way in exploding the fallacious doctrines of old, worn-out theology, as well as the pernicious doctrines of free-loveism sailing under the color of "Universal Association of Spiritualists." Is it not a pity that brains with twenty-three to twenty-four inches in circumference use their mental training in such a wrong direction? Instead of making men wiser and better, brains of such large dimensions ostracize themselves out of a decent community. I wish to state through your paper, that I am not seeking notoriety by stating my views publicly, but I wish to have the public informed of all my friends of the Harmonical Philosophy, located in Missouri, Kansas, Iowa, Illinois, etc., and to all friends at large, that I do not endorse Woodhullism or free-love, and that at the time of my traveling as a medium I did not associate with, nor shelter under the roofs of a Spiritualist of the Woodhull tribe. Opportunely I will remark for the friends of this place, that they endorse my views, and that mediums who belong to that class who "love whom, how long, and if they please," violating the marriage law thereby, do not find reception here.

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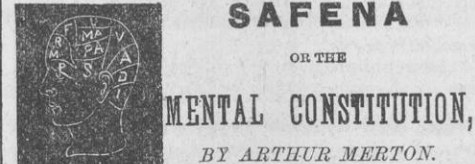
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Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Letters of Explanation.

To all whom it may concern, Greeting. I am in receipt of letters of inquiry from several parties in regard to an editorial in the RELIGIO-PHILOSOPHICAL JOURNAL, No. 6, Vol. 15, dated October 25th, 1873, headed as follows: "Northern Illinois Association of Spiritualists," and reflecting on Mrs. Dr. Juliet H. Severance and Victoria C. Woodhull, in regard to the notice in the JOURNAL of a late date, announcing to the public that Mrs. Victoria C. Woodhull would speak at McHenry before the Northern Illinois Association of Spiritualists, on Sunday evening, Sept. 14th, 1873.

The facts are these: On the 20th day of September, 1873, as Secretary of the Northern Illinois Association of Spiritualists, I sent to the RELIGIO-PHILOSOPHICAL JOURNAL, BANNER OF LIGHT, and Woodhull & Claflin's Weekly, notice of our meeting at McHenry, Illinois, to come off on the 13th, 13th and 14th of September, 1873.

This notice appeared in all of these papers. In the envelope inclosing the notice of our meeting, I wrote to Mrs. Woodhull as follows, or words to this effect:

DEAR MRS. WOODHULL:—I see by your paper that you are to be in Chicago on Monday evening, September 15th. Can you not speak one evening at our convention? The convention will meet September 12th, and close on Sunday evening, the 14th. You have many friends in Illinois and Wisconsin, who would like to hear you.

Respectfully yours, E. V. WILSON, Sec. of the N. I. A. of S.

The above is the substance of what I wrote her. In answer I received the following letter from Mrs. Woodhull:

DEAR MR. WILSON:—I was agreeably surprised at the receipt of your kindly worded invitation to be present at the McHenry Convention. I shall probably not be able to be there until the last day, the 14th. You may set me down for that day, perhaps for the last lecture, if it pleases you. Write to me in Chicago as I leave here in a day or two, to fill a list of lecture engagements in the West.

Yours for truth, VICTORIA C. WOODHULL. New York, August 25th, 1873.

In answer to this letter, I wrote to Mrs. Woodhull as follows:

MRS. WOODHULL, DEAR MADAM:—Your letter of the 25th of August reached me on the 1st of September; contents noted. You will please observe, our convention closes on Sunday evening, September 14th. You will have, or may have, Saturday evening, September 13th, or Sunday evening, the 14th, on which you can speak on a free platform. You will find our people just, and willing to hear you. You will, however, find at our convention many sharp opponents and a good many friends. You will find me among those who oppose your specialty—freedom of sexual intercourse or promiscuity of the sexes. I am an earnest worker, and honest in my views, but when convinced of the right, firm in my defense of it, and equally firm in opposing what I consider wrong. We are strangers, and have hitherto been pitted against each other, and yet I have read your paper and writings carefully. The "Personal Experience" of Moses Hull, as published in your paper of the 23d of August last, is simply ludicrous, and accomplishes nothing good. It has hurt you and your cause, and left Moses hurt in the ranks of society. I write this in no bitterness, but as an earnest friend of the right, whatever that may be. You will please observe the following directions: You can leave Chicago on Friday or Saturday at 3:45 o'clock p. m. from Wells Street Depot, North Side. We guarantee you "your expenses from Chicago to McHenry and return, and it may be more, and it may not. Our convention will be called to order on Friday, September 12th, 1873, at 10 o'clock a. m., sharp time. You will govern yourself accordingly. Please write me on receipt of this what time you will come out, and our mutual friend, Dr. Severance, will meet you at McHenry Depot. I will also if I can get away from the convention. Direct to McHenry, Illinois.

I am, Mrs. Woodhull, respectfully yours, E. V. WILSON.

Sec. of the N. I. A. of S. Dwight, Ill., September 8d, 1873.

And now, dear readers, the above is all there is about this matter of invitation to Mrs. Woodhull to be present at our convention. I consulted no one in regard to the matter, had no reason to do so. Being charged with the correspondence of our association, I did what I thought was right, and for the best interest of our convention, and shall do so again. In regard to certain threats toward me, it is a waste of ammunition—better not use it. When our convention meets, it will take such action on this matter, as in the wisdom of the convention may seem right. One thing is certain, that my position is well defined in regard to "social freedom," if I understand it to mean what its advocates declare it to be. The reason why Mrs. Woodhull was not at our convention, I know not. She does; let her speak. Our convention was a success without her, and would have been with her. The good sense of the Spiritualists of Northern Illinois Association, will make any convention a success. The seventh quarterly meeting will come off at Elgin, Ill., on the 12th, 13th and 14th of December next, provided the Elgin Spiritualists carry out their part of the programme as agreed upon at McHenry, and the platform will be a free one if I have anything to do with it. Let us come together on the square, and go out on the circle.

The editor of the frontier department will ever be found on the side of the right, and ever ready to attack the wrong, and the "Gentle Wilson," not always right, is not afraid to do the right, and every attempt made to coerce or drive him into this or that specialty, will be met in his own gentle, winning way. I am, dear readers, yours for the right.

Simple Justice.

BRO. JONES:—Permit me to make a brief statement through the RELIGIO-PHILOSOPHICAL JOURNAL, as a matter of justice to myself and the public. For one year I lent what aid I was able to give to the Northern Illinois Conference of Spiritualists, acting as its president when my health would permit, and speaking whenever necessary to keep up the interest in the meetings, and laboring the while to promote the general good feeling and harmony of the same. How I succeeded may at least

be inferred from the fact that when I took the chair as presiding officer, there were thirty-six, all told, in the assembly. When I resigned it to my successor at the close of the year, in one of the most successful meetings of the Association, it was in the presence of nearly one thousand persons.

In making this statement, I would not disparage for one moment the herculean efforts of Bro. Wilson, who is really the originator of the movement, but desire to know why he has resolved to ignore the assistance I rendered in the various meetings, and to claim in his last report all the laurels of success as belonging only to E. V. Wilson.

In making up the report of the Rockford convention, Bro. Wilson has entirely forgotten to state that after the afternoon conference meeting, I addressed the Association for one half hour on "What good has Spiritualism done," thus depriving me of all credit therefor, and of all the benefits arising from noticing the same gratuitously in the "advertising corner."

But this is not all. On Sunday, June 15th, I gave the closing address of the morning session, of which Bro. Wilson says, "Dr. Kayner came forward and entertained the convention for over an hour in a logical scientific lecture, on 'Man and his Origin.'" This is well. But if the readers will turn to the report of Friday evening, in the JOURNAL of July 12th, they will see that Bro. Wilson reports that at the conclusion of his discourse many took him by the hand to congratulate him for the effort. This is all proper and perfectly right. But simple justice would ask, would it not be equally proper to say as much of a co-laborer when it was equally true? And it is a fact that many among the most intelligent and scientific in the audience, among whom were Dr. Dumont C. Dake, and G. W. Brown, M. D., of Rockford, came forward to take me by the hand and congratulate me on my effort; some of them, readers and admirers of Darwin, expressing themselves as highly delighted, saying, I had carried my evidences and conclusions far beyond the limits Darwin had attained.

I had not designed to refer to these matters until the course pursued by Bro. Wilson at the McHenry Convention, in persistently laboring to cut me down to one half-hour speech, after himself engaging my attendance; and when after reluctantly yielding in the committee to give me the closing hour for Sunday morning, forgetting entirely to mention in his report that I addressed the convention for an hour and ten minutes on "Spiritualism and its Teachings," giving the only lecture that was wholly devoted to Spiritualism during the convention.

Now, Bro. Wilson, simple justice demands, that, for the interest of the public and the welfare of my family of little ones who are dependent on my labors for a subsistence, I should be fairly and honestly reported, and that I should be properly presented to the public in these matters. You can work without disparaging my position or trying to keep me back, and the public will require all the good results of the very best efforts each of us are capable of making.

Let us, therefore, work together with the angels and for humanity, realizing the lesson, that what we have done to one of the least of our brethren we have also done the same to the highest angel; and that no unjust act from a high or low position can, in the end, possibly tend to our own elevation.

D. P. KATNER, M. D. St. Charles, Ill.

New Hampshire State Convention.

The above named state convention recently ignored Moses-Woodhullism, or to use a more classical mode of expression, quoted from that noted English scholar, Gerald Massey, they ignored "the latest uterine" doctrine of the Universal Association of Spiritualists, also Moses the would-be martyr, of big-head notoriety and his co-workers in "phyllophthora" who took possession of and run the meeting for the first two days. Full report will appear next week, it having come to hand too late for insertion in this issue. It is proper to say that all credit is due to F. Chase and A. A. Wheelock for their timely presence at the convention and for the able manner in which they showed up the pernicious doctrine that Hull was palming off upon the people assembled as Spiritualism.

It is suspected that the would-be martyr will never attempt to darken the door nor pollute the atmosphere of a state convention, with his presence again.

THE DAWNING LIGHT, or home of the Fox family, should, before the holidays, adorn the home of every family that has received the glorious light of the nineteenth century. This beautiful historic and ideal work of art, with its circular containing a map of Hydesville, is sent by mail postage free for Two Dollars. Address R. H. Curran & Co., Publishers, 28 School St., Boston, Mass.

Dr. J. K. BAILEY, who has been lecturing in the various parts of Kansas, thinks of going to the Pacific Coast. He is at Emporia, Kansas.

Dr. TAYLOR has been lecturing in this city to enthusiastic audiences. He is an able lecturer, and we hope will be able to build up a fine society here. Through his influence, a new society has been formed and holds services at the Globe Theater. A full house greets him every Sunday.

CAPT. WINSLOW gave us a call one day last week, on his way from Detroit, Michigan, to Council Bluffs, Iowa, where he has a two months' engagement. The Captain is an excellent test medium, as well as lecturer. His lectures were well received in Detroit.

The officers of the Children's Progressive Lyceum of New York City, are as follows: J. A. Cozens, Acting Conductor and Treasurer; Mrs. J. A. Cozens, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; L. A. Nones, Secretary. The lyceum meets at 2:30 o'clock p. m., at Robinson's Hall, No. 18 East 16th St., each Sunday.

A Card to the Spiritual Public.

As my time has been largely devoted for some time past in preparing material for a large volume on the "Principles of Human Life," with a view to their elucidation in the most comprehensive sense, I feel that I can best perform the work by withdrawing from the cares of business and active work in the reform field for this coming Winter. I will, however, accept invitations to lecture on Sundays anywhere in New England. Address, John Brown Smith, Amherst, Mass.

A Voice from Philadelphia.

DEAR BROTHER JONES:—You can not imagine the joy you have imparted to most of the Philadelphia Spiritualists by the stand you have taken against the abominable and hell-born doctrine of which Mrs. Woodhull is President.

At a meeting of the Board of Trustees of the Spiritualist society of this city, held a few days ago, the Woodhull & Claflin's Weekly was excluded from the hall. Thank God! we are beginning to look up, and by the action we have taken, we can begin to look honest men in the face. Philadelphia will stand by you. Go on bravely and fight this hydra-headed monster down; and while I would say, "God pity Moses Hull," yet virtue, justice, honor, all cry out upon the low-bred, piggy doctrine of Free-lovism.

Most respectfully, JOHN A. HOOVER, 430 Union St., Nov. 5th, 1873.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

RICHARD BUSHNELL, one of the first Elders under Mother Ann Lee, departed from the Mount Lebanon Shaker Community, N. Y., on the 23d inst., to a higher life, aged 82 years.

Passed to spirit-life, from Medina, Minn., Sept. 10th. ROWN, wife of James Brown, in the 78th year of her age.

A husband, children, grand-children and a wide circle of friends, mourn the departure of one greatly endeared to them by the quiet practice of all the virtues of the domestic and social life. Educated in the Quaker faith, Sister Brown gradually grew into the acceptance of the Spiritual Philosophy, and its teachings became her study, delight and consolation.

A year before her decease, a sad bereavement overtook her, in the death, by drowning, of a son, a young man of great promise. This gave a shock too great for her physical system, and she foresaw that her time would soon come. Through months of sickness and pain, loving hearts sympathized with her sufferings, kind hands ministered to her wants, and just before the closing scene the spirit son gave satisfying tests of his presence, and said, "I have come to take mother home with me." "O, how happy I feel," said the mother—"peace, peace, all is peace!"

Funeral discourse given by the writer, Mary J. Colburn.

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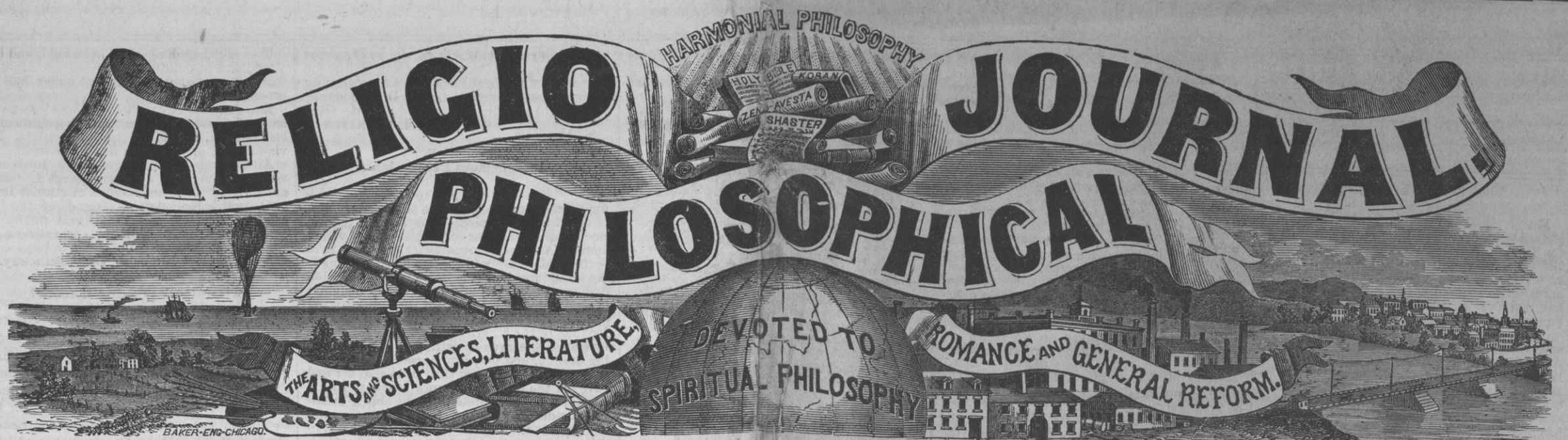
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VOL. XV.

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CHICAGO, NOVEMBER 29, 1873.

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NO. 11.

WHOM SHOULD WE LOVE?

BY BELLE BUSH.

Whom should we love? the wise, the good,
Whose brow no lines of sorrow wear,
Whose lives adorn our brotherhood?

Whom should we love? the rich, the great,
The lord of many a vast estate,
On whom a hundred vassals wait?

Whom should we love? the young, the fair,
Whose brow no lines of sorrow wear,
Who live untasked by toil or care?

Whom should we love? the true, the pure,
Who bravely all life's ills endure,
Whose ways are blest, whose steps are sure?

Whom should we love? I ask again,
And thought takes up the echoing strain
And weaves for me a sweet refrain.

Our love to bless the human race
Should every form of life embrace,
And good in every being trace.

The young, the old, the rich, the poor,
The beggar waiting at our door,
All have a claim on love's rich store.

Who spurneth one, or weak, or strong,
Doth his own soul a grievous wrong
That shuts him from the heaven of song.

Oh! human hearts that grief hath known,
Learn ye to sing in rapturous tone,
"Who loveth well, loves every one."

Loves purely, truly, loves to bless
With words and acts of tenderness
All hearts in bondage or distress.

Down to the lowest, angels reach
Their unseen hands, enfolding each
With love to cheer, to guide, to teach.

And so should we on all who need,
With joy bestow our little deed
Of smiles, or tears, or kindly deed.

Not e'en a worm deserves our scorn,
Much less sad hearts by anguish torn;
Each to his lot and place is born.

Who'd blame a weak and helpless child,
For falling in a tangled wild,
Though all his raiment were defiled?

We are all children in the dark,
Seeing of truth but faintest spark,
To guide us "groping in the dark."

Not much have we to give at best,
Keen sorrows oft assail each breast,
Till hearts grow sick and pine for rest—

The rest of love sincere and pure,
The love that's patient to endure,
The love that makes our step secure.

We know but little of the ways,
The wisdom that each life displays
To Him who planned the "mighty ways."

Ah! weak in very deed are we;
Shape as we will our destiny,
The world is still humanity.

Erring and weak, its highest state
But makes more marked the faults that wait
On every soul misnamed great.

No grand cathedral can we rear,
With stately dome or warbling sphere,
No gorgeous sunset make appear.

No subtle chemistry is ours,
To give the rainbow to the showers
Or paint with varied hues the flowers.

We may not summon to the stone
The faintest breath of life, unknown
It comes to us, and soon is gone.

Ah! then if we so helpless are,
We can not make one little star
To twinkle o'er our heads afar.

Oh! why, then, prate of progress here,
Or boast a worship all sincere,
While scorning those whom God holds dear—

His little ones, who from the way
Man would decoy, fall back, or stray,
Not seeing wisdom's bright'ning ray?

Ah! rather let us help them on,
And lead them when the light is gone,
By love's inspiring angel tone.

And let us teach them; heaven is won
By loving, and by duties done
In child-like trust, in scorn of none.

Then will the gates of pearl arise,
And heaven be open to our eyes
With all its wondrous harmonies.

Then will we sing in rapturous tone
The song to highest angels known,
"Who loveth well, loves everyone."

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THERE IS NO DEATH.

Address of Mrs. Tappan at the Royal Music Hall, England.

[From the Medium and Daybreak.]

INVOCATION.

Our Father and our Mother God! Thou Infinite Source of every blessing, of all life, of all knowledge! Thou one central Spirit of light, from whom all souls emanate, and who does illumine every remotest spirit with thine own radiance! O Soul of Love, by whatsoever name we call Thee on earth, or wherever on bended knee, the thoughts of mortals praise Thee; we would remember that thy light fills every atom of the universe, that thy spirit is within every soul, and that Thou speakest to every child, if they will only listen to thy voice. We would praise Thee, our Father, even as the voices of nature praise Thee. The spring-time, with its bursting buds and flowers, gives forth, in its wondrous way, the utterances of prayer; the sweet incense that goes up from the morning altars of the earth are like the songs of happy children, or the mingled voices of solemn praise. We would praise Thee as the stream and the ocean praise Thee; as the mountain in its solemn grandeur, or the deep darkened caves of the shore. These give back forever the eloquent voices of solitude, and praise Thee with a solemnity that is all their own. The stars in their orbits praise Thee as they perform their revolutions in harmony with the law of light. Thou hast given them as their guidance; keeping time to the bidding of Thy will, they march on and on through vast spaces, for ever held in the circle that Thou gavest to be the law of their being. Oh, let us, small atoms in the great sea of souls, be thus held to thy great spirit by the one subtle chain of love that binds us to Thee!

O Father, let every heart praise Thee in song or word, in glad offering or thought, or even in the silent tear; so that it be from the heart. Thou wilt be mindful of it. Let us praise Thee for that life that is beyond death—that better land, that larger range of vision, that higher and more glorified city, where the soul of man, no longer in fetters, no longer bound down to the material sense, basks in the bright sun-light of Thy truth. Oh, let Thy blessed angels and ministering spirits bend down to Thy children to-night; let them feel the gentle touch and hear the soft voices of the spirits of those who are not dead; let them know that chain upon chain, and link upon link, is the endless chain outwrought which binds them with the Infinite, and that no angel is so high in heaven that it will not bend to earth and drop a tear over the sorrowing ones below. Father, Spirit of Life, we bless Thee! Our praises may not resound in words, but forever on the altar of Thy spirit we lay the offerings of our soul's devotion, we would, in deed and words, and loving kindness, praise Thee evermore.

LECTURE.

"And there shall be no more death." When John upon the isle of Patmos beheld the vision of the new Jerusalem, and the glories that should come when that time arrived, and the earth was free from sin and sickness and pain, among the other promises that vision foretold was the one just quoted—that in the new Jerusalem there should be no more death. To-day in that one respect the vision is fulfilled. "Why, death is in the world," you say; "sin and wickedness abound; disease and sickness are abroad; crime flaunts in the face of day; and the world is full of corruption." Ah! let us see. In the light of ancient science every thing died. Matter itself was destructible; and it was confidently predicted and evidently believed that there would be a time when the whole earth would be consumed. Everything on the earth's surface is changeable and evanescent. "Do not the flowers die in Autumn time? Does not every form of loveliness fade away and perish when the frosts of Winter come? Is there not death and destruction in every department of the material world?" you ask. Let us see. It is true that fire consumes, and that wherever volcanic eruptions break out, with fire and seething smoke, there destruction of the particular form of life on the earth's surface that is within its destroying influence at once takes place. It is also true that every time a change of the season betokens the passage of the year, certain forms of vegetable life on the globe change and pass away. It is also true, as geology testifies, that various forms of existence have sprung into being and then have passed away, leaving only the impress of their existence upon rock and stone and soil, or depositing their skeletons for future exhumers or discoverers. It is also true that the proudest nations that have appeared on earth have risen, reached the zenith of their power, and then have passed away; that ancient cities have been overthrown by the destructive hand of time; and that even now scholastic lore is busily engaged in exhuming the sites of those cities and deciphering their monuments for the purpose of perfecting the chain of ancient history. It is true that to the external vision every material form passes, changes, perishes—that life is as the grass, that to-day is, and to-morrow is cast into the oven. But in the light of modern science alone, what is it we find? That matter is composed of certain elementary particles—atomic particles, which are indestructible; that however minute and infinitesimal these atomic particles may be, they can never be destroyed in their essence; they can only change and pass into other forms. Geology tells us that no form of life, except in its outward construction, has perished; but that every form has left a deposit on the earth's surface which, in

its turn, has become the foundation for new orders of existence, and that new beings have sprung up on the path of the old ones. Science tells us that during the many thousands of years that the earth has been in process of construction, small insects have deposited their remains along the ocean's borders and in the depths of the sea, and that after centuries, land has been the result of this deposit, forming the coral reefs which seem as solid as the foundation of the earth. Science tells us that no fire can burn a more subtle agent destroy the elemental substances of nature; that the inherent primates are coeval with God; that the forms of life may change and pass; but that that which goes up in smoke or vapor, is again returned to earth in soft showers of rain; that the food you eat and the atmosphere you breathe pass from the body in the form of carbonic-acid gas and help to form the various conditions of life; that all the varied materials of which the earth's surface is composed are unchangeable and eternal, and that only the divers phases of their manifestation change and pass away. The gases you are to-night inhaling that form the substance of your breath, have been many million times absorbed and thrown off by other organic forms. The tree that decays and passes from your sight helps to enrich the soil, that again gives forth new seeds and form of life, and not one germ is lost. The dew that appears to go up in vapor, and seem to be lost in the sun's burning rays, drops again in the showers to enrich the earth. No part or portion of nature is lost. You may go to the most remote regions, and you will find evidence of life organized and reorganized. The limestone that helps to make the phosphates of the human system has once been hidden under foot by generations passed away. This lime passes through various changes until it enters the human body; and when it is thrown off from the body it re-enters the soil, and helps to form other substances, so that there is no waste in nature. All her resources are conserved—all her forces made available. Every form and impulse at the beginning was needed, and no one can tell the end of all space is filled with life. Ever with and world proclaim the existence of connected, intelligent purpose and design; and wherever life abides, there is evidence of mind, of intelligence, of a continuous form of being that helps to make the chain of existence that prepared the way for the habitation of man. Do the flowers fade? Then a hundred germs are already to spring up when the winter has passed. Do the forests pass away before the encroaching hand of man? The other elements mingle with and vitalize the soil for the newer products that man has introduced. Does the animal kingdom perish and do various species and generic forms die and vanish? Each atom of life is agitated to some animate substance, and new organisms take the place of the old. If there are no longer gigantic monsters on the earth as could only live in an undeveloped condition of the atmosphere, the geologists say that their forms have enriched the soil and given way to the more modern and useful animals you see to-day. Have nations perished and passed from sight? History says that many nations have lived, attained power and greatness, and have then declined and in, though not without leaving their influence on the world; besides, their bodies have left the earth's surface and made it the habitation for nations yet to spring into being.

Chemistry (from word fire) signifies to fuse or to melt; aris to that subtle agent in modern science we owe the theory of the atomic structure; matter; and it is that wonderful discovery gave rise to another—the continuity of forces in animated nature. It is geology science which reveals that the earth bears impress of the many and varied forms of life which have gone. Other and affluences step in and prove the continuance of being. It is astronomy which ligates the laws which direct the movement of remotest worlds. By-and-by there will science to show you that these other planets are inhabited, and that they have passed through various changes of organic life, art, at last, a high and distinct order of life has taken their abode therein. There limit to the reach of the intellect save ignorance; there is no boundary to human knowledge; bigotry and superstition: there is no to the scientific stores which may be ev from the storehouse of Nature whenever rap and ask admission.

There is, to-day, a supernatural—only spiritual. To-day made aware that there is no such thing, no actual destruction of life; the changes, but does not pass away; that in expression may vary, but that that flame of life in the great heart of ether Earth is still kept alive, and burns unquenchable. Wonderful as are the temptations of Science, she paused at man, the savans have reached the acme of physical development—what they claim to be of the material life—there their Science left is true Science says the substances of humanity is composed of not pass, do, but change their form of being; but substance in which man is most interested that which constitutes human life, of which is the sole evidence of human existence, Science can say nothing. Man dies, according to the standard of the materialist: every other form of being is kind for. Material Science proves that each atom and each wandering waif once shall be garnered again into earth, and that nature provides that each shall be utilized, and every primal filled. She finds a way whereby the germ renew its life in the

spring-time; she finds a way whereby animal existence can be perpetuated, and its species continued, developed, and unfolded. But when Science reaches the crowning glory of the earth—when she reaches the intelligence, the thought, the aspiration, the wonderful power of the human intellect—then she is dumb and silent, and decrees that man must die. We know that the body must perish; but if every primal substance is saved, and every atom in the material universe carefully garnered for future use, what shall become of that intelligence, that mind, which so distinguishes humanity as to show that it is the primal essence, and therefore indestructible? If Science has no answer, we must leave the realm of reason, as it is termed, and pass to another realm—that of intuition.

Religion, the revealed religion of every nation, has pictured some form of continued existence for humanity; and the revealed religion of to-day, that which is accepted by the Christian world, announces a future state, however unsatisfactory it has been made under the hands of the theologian. It nevertheless forms the only hope of the world; even in the dim bitterness of scientific skepticism and doubt, it has been the saving hand that has uplifted the world from despair. But another science steps in, which proves that mind passes through sense to a loftier range of life, to higher scope and power; and this power belongs to that existence where science has never dared to penetrate, and where the Materialist may not enter without first putting off the dusty sandals from his feet and bowing his head in reverence before the Divine spirit. "Ah," replies the Materialist, "I do believe that mind exists, but it is as a subtle essence—an impalpable something that at death goes into reservoirs of mind, and then passes into other forms of life." The distinguishing feature of mind is consciousness; the distinguishing feature of consciousness is identity, individuality; and if the human mind is swallowed up in a reservoir of mind, or is absorbed in some great primary essence, then it is not mind; you must get some other name for it. For mind is so active and so alert, it possesses all consciousness, all power, all sensation; and without it you have not one atom of sensation in your physical being.

We will begin at the other end of creation. Mind alone is positive—spirit alone elemental, indestructible, primal. That which is combined can be destroyed; that which is an aggregation of atoms and substances can change its form; but mind is the one sole prime that is never combined, that is not destructible, that does not change its form, that does not pass away. Ancient as God, coeval with His spirit, born of His breath, living in His life—the soul of every individual is eternal. It does not have its birth on earth; it is not the result of physical organism; it is not the result of combinations of matter favorable to the production of the essence called mind.

A distinguished German philosopher once said, "There is no such thing as mind; it is merely a little effervescence like that of champagne, or like the globe in the bottle, and as such it passes away and is no more."

Without mind being a primal essence, there could no more be a human form than there can be a rose without the germ of the rose. Plant a stone in the earth and you will not have a rose-tree; plant a thistle, and you will not have golden corn; plant nothing, and you will not have a human soul. The germ of the soul, existent from God, attracts to itself the outward substance that makes the human body, avails itself of the time, conditions, circumstances of organization, and then, even as the flower unfolds from within, so does the body clothe the spirit, and is shaped by that spirit into its outward form. There are laws of material form that may modify and affect it; but there are no laws that can crush it, or cause it to cease to exist.

Some one might ask, "Then why is there such discrepancy between human beings? and why are not all equally intelligent, equally good, equally virtuous, equally advanced? Why are there idiots, why lunatics, why criminals? The reason is that the soul sometimes lights on stony places, sometimes on barren ways, but wherever the image of the human form abides, there is the embryo soul, which only awaits favorable opportunities for its unfolding. It will find the right surroundings somewhere if not here; for in the great realm of space God has provided ways and means for its unfolding. But be sure there are germs of light, and that there are means of developing these germs, though all may not be reached in the same manner. It has been exemplified that even those in the most abject state of idiocy have the glimmerings of consciousness, which, if brought to the surface, reveal the power and affections of the human mind.

In Boston, America, Dr. Howe has given his attention to the improvement of idiots, and his efforts have resulted in developing into consciousness those who were considered beyond the reach of human intelligence. This has been effected by various means. Sometimes it is music; it seems to penetrate beyond the outer covering, and the tear, as it courses down the cheek, gives token of sensibility; and through that chord of music alone many devoid of intelligence have been reached. Sometimes it is light, that through the one organ of sight that reveals the physical sense, the soul breaks out into external consciousness. Sometimes it is through affection, and there are those who, without seemingly having intelligence, will cling with the utmost tenacity to those who are kind, and display such wonderful power and fidelity of affection as leave it beyond doubt that they have this germ of intelligence. If they have the human form

divine, be sure there is a germ of spirit, within, even though the sense can not reach without. The body is not built first and then the soul thrust into it afterwards; but little by little, as the form unfolds, so does the spirit within shape its tenement as best it may. You are endowed with external forms that answer the purpose of the living spirit, and seemingly have intelligence, vigor, health; but remember how many chambers therein are still void and desolate; how many tombs and sepulchres there may be in this tenement; how many corners given over to mould and dust and ruin. Look what a habitation is this! Here be lofty chambers of thought wherein the soul can abide and even have its mirror of the universe. How do you inhabit this temple? Some crouch down behind barriers of fear, and with bandaged eyes go out into the world to see in life no God. Some are clothed upon with the dark mists of envy and malice; these do not find in their earthly tenement all the Divinity intended. Then diseases creep in, and all forms of earthly appetite that obscure the divine vision; but even then the human form remains the fitting temple for the divine if it can be purged of its external impurities. Behold how much light it can contain—how much knowledge it can grasp; how it aspires beyond matter and time and sense, even upon the realm of the spirit, and through the one subtle sense—intuition, claim alliance with the Infinite Being. It is upon this sense that the basis of immortal life rests and has been kept alive in an age of materialism and darkness. It is upon this fiery chain that the soul leaps out beyond time and sense and basks in the sunshine of its immortal being. It is by the law of life—that life which, though it fade, yet does not perish—that the soul claims, allegiance with the divine mind, claims that its dead are not dead, claims eternal life. For when the body of your loved one perishes—when that which you call death enters your home and touches the lip and the brow and the form—you know that your friend is not there. Every chemical element is there—the same forces, the same subtle gases, the same elemental substances; but the casket is empty, the bird has flown.

Now, by what law will the Materialist account for the instant change from intelligence to nothingness, from life to consuming death, from mind, and thought, and action, and responsiveness to your every wish and thought, to an inanimate decaying substance? Where is that mind? we ask of the Materialist. He has no answer. Where is the spirit you loved? He can not tell you. No analysis of the atmosphere can give him the answer, and no subtle vision of his eye can detect the presence of that mind. The eye of the mind alone can see, and that tells you that the form was not your friend, that it was only the habitation of the one you loved; that the spirit—that which you loved, that which was intelligent, that which had force and power, that which gave life and vigor, and animation, that which kindled the eye, and gave color to the cheek, and elasticity to the form, that which loved and that which responded to love—is still alive in the subtle being of spiritual existence. That form is perfect, that eye is bright, that cheek is enkindled, that frame all aglow with supernatural light, that if you only have eyes you may see, and if you only have ears you may hear the strains of that newly enfranchised spirit. Oh, when the Materialist stands by the grave, when above the dead one that has gone before, he seeks for the subtle law which links him to the object of his care, he finds the nothingness of that science that excludes from itself that portion of man which makes humanity, and he stands in his solemn grandeur and pride of intellect in the cold intellectual temple which he has reared, all alone—no light, no soul, no mind, no God. But it is revealed to the consciousness of man that even this link is not broken in the chain of being; that man, the epitome of material creation, is also the expression on earth of the spiritual creation; and that where material science pauses and refuses to go farther, there the spiritual begins, with its wonderful wealth of love, its knowledge of all past and of all future things, its revelations that transcend the senses, bearing you beyond the plane of mere external regions to one of spiritual consciousness, where every law of life is made plain and clear, and where the continued chain of being is kept up even to the boundless regions of space. Spiritual science has revealed this; it has brought to the human consciousness that no link is lost in the chain of being; that the mind, the spirit, takes up its thread of existence when it passes beyond the earth just where it left off; that you leave one room for another—pass from one form of being to another. There mind lives in the world of cause; is the primal essence, and possesses the quintessence of all knowledge, only waiting for time and changes to come that shall bring him face to face with the spirit of truth. There is no death. That law that provides for the changes in material substances also provides for the garnering up of every thought. Thought never perishes, abides for ever, builds the temples of the future, erects your homes, clothes your spirits, and paves the way to higher stages of existence of which you have no knowledge. The science of spiritual life is brought home to your consciousness. Instead of the dim groveling of the outward senses, you have the illuminated scroll of the spirit held down to your vision, in which you behold, with the eye of vision mentioned in the Apocalypse, the wonderful Jerusalem that is to come. It is not a temporal city; it is not an external power; it is not simply a building up to the outward sense; but it is a new condition of mind and life on earth. It shall not reveal alone in the external, but shall build in the

[CONTINUED ON FIFTH PAGE.]

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The New York Lectures.

Mr. J. M. PEEBLES gave us a delightful lecture to an overflowing house, at our Robinson Hall, on Sunday evening, November 2d, and is hereafter to lecture at 10½ A. M., and 7½ P. M., through November. The Lyceum is hereafter to be held at 2½ P. M., at the same hall, which is on 16th street, between Union Square and Fifth Avenue. Mr. Peebles gave a glimpse of his vast circuit around the globe, and will give a further account as he proceeds. After the lecture, a Mrs. Abby Burnham, now located at 206 West 40th street, New York, arose and psychometrized several persons in the audience. She is a pleasing speaker and a fine medium. Peebles is a worker, and has promised to address the Lyceum, as well as give his other lectures each Sunday. He is looking rather pale after such a sojourn in torrid climates. He has offered a number of liberal presents to the members of the Lyceum, and every Spiritualist should encourage the training of the young in these beautiful principles.

GERALD MASSEY.

One of the eminent poets and critics of England, gave a masterly lecture on Spiritualism, at the Hall of the Christian Association, New York. It was rather surprising that such a lecture should have been tolerated at such a place, which loves darkness rather than light, with reference to these true revelations of the soul; but his reputation as one of the literati, doubtless helped to make him go down. He is not a magnificent looking man, nor as brilliant a speaker as some of our American orators, but his lecture gives an unequalled compend of the subject, and was a fearless putting forth of facts and sentiments which should open the eyes of believers in an infallible book, and show them the true philosophy of inspiration. The lecture committee, in all parts of the country, who have been so daring as to employ a well-known Spiritualist, should be encouraged by a rousing attendance at his lectures by all progressives.

New Hampshire State Convention.

LETTER FROM MRS. L. A. STURTEVANT.

BROTHER JONES.—Pursuant to the call issued by the committee of the New Hampshire State Spiritualist Association, a few gathered in the Town Hall, in Bradford, on Friday afternoon, October 31st, 1873. The Spiritualists of the State were represented by a few earnest, truth-loving souls, who met there the would-be-martyr, Moses Hull, and his brother laborer in the free-love field, H. P. Fairfield, who in concert with a few followers, preached freedom of love, as they claim to believe it, but what the true Spiritualist understands to be slavery and lust.

The afternoon passed in lively conference in which both parties participated—the Socialists and Spiritualists.

In the evening we listened to a lecture given by H. P. Fairfield, on Spiritualism mixed up with "free-love-socialism."

Saturday morning on entering the hall, we found the monster, free-love, equipped in falsehood and crime, still in the ranks, and after due consideration the Spiritualists took themselves away from such contaminating and diabolical influences, and were kindly received into the home of Mr. Sturtevant, and after discussing the matter thoroughly, passed the following preamble and resolutions:

WHEREAS, We, the undersigned, believe the teachings of the angels are for our elevation, and not our degradation, and that the future life is a continuation of this life, and whatsoever blesses us here, will bless us hereafter, and whatever curses us here, will curse us hereafter, therefore,

Resolved, That the teachings given by Victoria C. Woodhull, Moses Hull and others, are highly pernicious, and if carried into practice will undermine society, destroy the sacred relations of home and smother our angel natures, therefore we discontinue all such teachings and practices, whether found in the ranks of so-called Christians, Spiritualists or Infidels.

Resolved, That we believe the time for action is now, and we earnestly desire the Spiritualists of New Hampshire to meet in convention at some place and time they may think proper, for the promulgation of such teachings as shall be beneficial to ourselves and humanity.

Signed:

Mrs. Addie M. Stevens and Walter Stevens, of Claremont; Mrs. L. A. Sturtevant and A. A. Sturtevant, of Bradford; Mrs. C. C. Lull and N. A. Lull, Washington; Mrs. Lydia F. Nelson and Moses Nelson, of South Sutton; Miss Eliza M. Gliddon, of West Unity; Frank Chase, of Sutton; Mrs. E. D. Rogers, of Bradford; Mrs. M. A. Stevens, Mrs. Ann S. Brockway and Mr. V. C. Brockway, of Newbury, New Hampshire.

I do not propose in this article to give you a full report of this convention, for that will be given by another, but rather, in anticipation of that, I give a hasty digest of a few items or facts, the value of which will not be diminished by repetition or indorsement—taking up the thread where Mrs. Stevens (a true woman and noble worker in the lecturing field) left it the second day of the convention. She with a few others, whose names are signed above, concluding they had seen enough of the lion, if not of the elephant, and despairing of getting anything like a fair hearing upon such a one-sided platform, decided to return to their respective homes; but scarcely had the sound of their carriage wheels died away in the distance, ere the tide began to turn; yes, thank God, the deliverer came in the form of A. A. Wheelock, of Worcester, Mass.—I think an entire stranger to all excepting Hull, who, I was told, quailed as soon as he entered the hall. Too well he knew that the flimsy mask was about to be torn from his repulsive features, but who with the desperation of a drowning man, set about circulating slanderous reports about him; but I am anticipating.

Saturday evening, Mr. Wheelock advised us to rally our scattered forces, return to the contest, and demand our rights in the name of Spiritualism. Encouraged by our new reinforcement, we did so, and the report will tell you with what persistent efforts. As to Frank Chase, much credit is due him. I know it was a dirty job, but somebody was compelled to do it, and I am glad he was willing to besmear his hands with it. He succeeded in getting a few resolutions, embodying our principles before the audience, and then only succeeded in securing a partial hearing by raising his voice above the stamping and clamor which the Hullites raised to drown it.

The conference announced that night, for the next morning, was privately disposed of, lest an opportunity should be given us for a hearing, and the programme was laid out Sunday morning for their speakers to occupy

the remaining time—Mr. Wheelock not being notified, except an invitation being given him, through a show of courtesy when he first came in, to speak, which he declined doing then upon the ground that he knew nothing of the platform upon which the convention was run, except by the call, and he preferred waiting a little.

Mr. Chase, this morning, demanded our rights. They tried to proceed with their services, but Chase claimed his right to the floor and a hearing. They tried to put him down—first, by confusion; then by alternate twitting, cursing and threatening; but like Banquo's ghost, he wouldn't down. They knew they had violated parliamentary law, and were powerless to act, so they tried compromising by offering Mr. Wheelock three quarters of an hour in the afternoon. Well, we had one victory, and a very important one, too, as it afterwards proved, so we rested on our laurels and awaited further developments.

Afternoon came. Mr. Wheelock took the stand, occupied his allotted time, during which he breathed forth, it seemed to me, more good sound sense than I had heard all through the convention—no slang personalities. At the close, the notorious Moses comes forth, and says, "I can prove to this audience that the speaker who has just preceded me is as bad, or worse, in practice, than I am; for I have seen him in bed with a woman, not his wife, besides insulting two other ladies." Oh! what a glorious moment for the Hullites! Victory just perched upon their banners, but in the language of an olden couplet:

"Not long, however, there to dwell,
But hears its doom and sinks to Hell."

No sooner had Hull taken his seat, than Wheelock took the stand, and made the following reply:

"Mr. Hull sent for me to attend a camp-meeting. When I got there, they had but five tents up. The weather was rainy. Mr. Hull said he should be obliged to invite me to share the same tent with himself and family, which is nothing uncommon. I slept by the side of Hull—his wife and children upon the other side of him, and now he has the meanness to come before a public audience and accuse me of it. I will challenge Moses Hull or any other individual to come before this audience or any other, and name the time or place that they ever saw me in that position with any woman except my wife." No response.

Oh! I wish everybody could have seen the fallen countenances of the Hullites just then; how they sneaked out at the close of the meeting to G. T. Morgan's house, there to retail (I was told) their miserable lies, which they dared not face in public. Oh! it must be glorious "Not to be a martyr, and with the martyrs stand."

So we had won another victory, but this time we didn't rest upon our laurels, for we were determined to go on and show the "Hull" thing up. We then secured the hall for the evening for Mr. Wheelock. At an early hour a far larger audience had convened than at either session during the convention, and for two hours the speaker held the audience spell-bound, in almost breathless silence, interrupted only by frequent outbursts of applause. In a clear, concise and able manner, he went on to show by phrenology, physiology, and from other scientific standpoints, that the Woodhull teachings upon the social question and Hull practices, as given in his experience, are injurious and demoralizing to humanity, both physically and spiritually; finally referring to Moses Hull, he said that he had nothing against him as an individual, but he was a public man, had given his experience to the world as public property—as such we had a right to criticize it. He then read the experience of Moses to the audience, so that the propositions contained therein might be fully realized, dissecting and criticising it until I think it was completely understood, and in a manner Victoria Woodhull claims she has never been. I confess, I never expected to see such a complete demolition of Hullism in one evening, and I will venture to affirm that true Spiritualism stands at least fifty per cent higher in this vicinity, than previous to the convention. "Isn't this good," went from lip to lip. Individuals who had never sympathized with Spiritualism, seemed brimming over with exultation. I believe that if our house could have held the entire audience, few would have been willing to have returned to their homes at the close of the meeting.

Facts are what we want, Mr. Editor, and these are facts, every one of which can be well substantiated; and here let me say that I got converted in one idea at least in this convention. Husband and myself had said previous to the convention, that if this social question was not brought in, we would go and help in our feeble way, as we had done before; but when it was announced that Hull was to be in attendance, we decided to stay away, preferring the quiet of our home to mingling with such elements; but when true and noble souls came to us saying, "You are not doing right; this is our Annual State Convention called upon a broad platform; let us go and defend that platform—we can show our true colors at least." We said, "Perhaps you are right; at any rate we will abide by the decision of the majority." Had we not went, the Hullites would have gone off with streaming banners, and the inscription upon them would have been, "Oh! you didn't dare to come near."

Now the very granite hills towering around and above us like guardian spirits, seem to say, "Well done, good and faithful servants." Henceforth, I will, if possible, attend every convention in this State, called in the name of Spiritualism, and whether I can or not can be there, I shall certainly use my humble efforts to secure the services of A. A. Wheelock. Probably there are others equally as good, but I know that he is just the man to show the monster Free-lustism up in its true colors. Spiritual societies, give him a call; keep him at work for his terms are reasonable, within the reach of all, and he is one of the best speakers I have ever heard, and I have heard many.

One item more and I close, for I have made this article longer already than I intended. For weeks past, at least ever since the call of this convention, I have felt that the storm-cloud was gathering, had heard the mutterings of the distant thunder; and some of the lightning flashes come pretty near. I thought by the startling reverberations—in fact, I felt that an infamous plot, worthy only of a ring of reckless politicians, was being concocted to fasten the damnable (pardon the word, for I'm not in the habit of swearing) teachings of Woodhullism upon the Spiritualists of New Hampshire, and had prayed (not however without working as opportunity presented, for I have no faith in prayer without works) as fervently as I ever did that some power might be raised up to put down this element. Two days of the convention passed, and I had begun to despair, but Wheelock came then, and a hope revived, which I expressed to a friend; but when she whispered in my ear, "Don't be too sanguine, for Hull says that he can demolish him in five minutes." I confess that for a moment I trembled, knowing that there was corruption upon every hand, but I said if he has come to us masked, let him, too, be stripped, even though a Moses Hull has to do it. How he did it, I have told you.

Monday morning's sun saw the train once more bear from our midst the man of big-brain notoriety, subdued by better weapons than rotten eggs or tar and feathers, which had been suggested by many. When he again puts in an appearance at New Hampshire conventions, I will report progress.

ACQUAINTANCE.

BY CELESTE M. A. WINSLOW.

"I know her!" With a smile I leave
Them in their ignorance, not grieve,
For that so little these may know
Of my soul's wanderings to and fro.
'Tis true they know the face I bear,
The very garments that I wear;
They count some virtues, and take heed
To gather up each doubtful deed;
The outer coverings of the heart
They pull, with curious eyes, apart;
And weigh each weakness, till assured
What wound remains, what hurt is cured.

Yet, 'tis not I—a phantom form—
A shadow flitting thru' life's storm,
Among wild mists—they dimly see
And, blindly guessing, call it me!
Who views the quivering depths that lie
Hidden from every mortal eye?
Who may uplift the sacred veil
Where burning orisons never fail?
When shuddering by some deep despair,
What other soul stoic watching there?
When angel pinions brushed my brow,
Who gazed and said, "I know her now?"

Who views that real—the grand alone,
Where only God may meet his own?
Or finds the heart's case-sealed room
Where dead hopes lie in rayless gloom?
Or learns the daily pangs, the tears,
That fret the stranger's gliding years;
The bliss which thrill the spirit through
With throbbing ecstasies anew;
The joys that flutter by a day,
Then silently are laid away,
Because they are not that they seemed,
Because they must no more be dreamed?

Oh! when the longed-for rest is won,
When shines no morbid life's fitful sun,
If weight of marble bid me down,
Or only leaves drift, all and brown,
Above the calm of repose—
Say not: "I know her!"—but—"God knows!"

Keokuk, Iowa.

Report of J. L. Potter.

DEAR BROTHER.—It was to my lot as agent of the Minnesota State Association of Spiritualists, to report through the JOURNAL, monthly, concerning the progress our cause is making among the masses. Our convention has passed, and I am full at work again on my fifth yearly engagement to this association. As far as I have heard from the great body of Spiritualists of this State, they approve of the course we adopted passing those resolutions repudiating free-love as being any part of Spiritualism. One gentleman sends you ten dollars to apply to rearrangements to JOURNAL, saying as he does so, "Am no longer ashamed of Spiritualism." Another one sends five dollars to prepay for JOURNAL, so that he can read his own paper for year or two to get. There is a general waiving up on the part of Spiritualists, and I have heard larger audiences attend my lecture, than have greeted me since our convention.

Bro. Winslow did a work for us, and I hope to see him again at no distant day, breaking spirit bread among the masses. Bro. Wilson is helping us roll on the car, by giving some of his sledge-hammer blows against Old Hellology. I am always glad to welcome him among us. During the month of October, I visited Minneapolis, New Auburn, Hutchinson, Carney City, Glencoe and Shakopee, giving during the month fifteen lectures, adding the association fifteen new members, rec'd in collections and yearly dues, \$49.10; penses, \$2.20.

The general outlook is ever better than a present. The battle got to be fought. Spirits have told us for us that we had got to go through a sifting press, and for one I am glad that it has come. Let the work be done faithfully, and world will be the better for it.

My route will be up Pacific road, occupying some six or eight days, thence down the river road to the sea and east part of the State. If health permit, I shall make my yearly round as heretofore, willing to labor and wait, ever working the upbuilding of spiritual communion ammen.

J. L. POTTER.

Northfield, Minnesota, 1, 1873.

A Correspondent Res Free-Love to Touch a Chor-Sympathy for Moses Hilarity.

S. S. JONES, BROTHER, our devotion to the cause of morality, I led to wonder whether we are not some liable to lose sight of charity. Virt and exemplary people lived in the worlde Moses instituted his laws on chastity & lewd Israelites; and religious ethics must continue to form a prominent place in socamong all civilized nations when Mrs. Hull's concupiscent free love doctrine isd back to, as a nine days' bubble in the history.

If it was right for the & its people to come into existence, I depend that all will culminate right in tural way, without any necessity for thel. community to become flustered about aired upstart on social freedom, who, likay other enthusiasts that might be nfrom Raymond Lulli to Joe Smith, app came into the world to perform a m. the utility of which we fail to appreciThen why not be compassionate and ethe wisdom of Dr. Gamaliel, by keepin in expressing judgment on the consciencourse of others, who are perhaps more deg of commiseration than censure. Gannformed those zealots who arraigned thitive christians for heresy, that innovad repeatedly the arisen who drew follower them, but the agitations which they pil subsequently subsided and left the w jo along as usual. Thus it seemed tbeen the course of nature ever since, to onally produce sensationalists in doctriinactice, to keep up some excitement antimes interesting.

It appears to me that cholds an extenuating hand to Mrs. Woon account of her unfortunate youthfulge to a licentious profligate. Who what kind of a moral status we could haved at if placed under similar circumstant she had been married in the first placean worthy the association of a respectalan, she would doubtless have continueth in precept and practice as those ofuscusers whose "lines have fallen unt in pleasant places." But thus far I no palliation for the case of her saldisciple, Moses Hull, and am waiting fn to write a "Biography" of him, nahis matrimo-

nial perplexities with Alvira, to awaken our sympathy in his behalf. If he can show the character of Elvira to have been as incorrigibly lecherous as he portrays that of Dr. Woodhull, who would not pity Moses, and his wife also?

M. B. CRAVEN.

Richboro, Penn.

Blasphemous Pretension.

A female savior and her apostles are creating a prodigious sensation in the southern part of the Russian Empire. The Russian papers say that the leader of these women, whose name is Anastasia Gobaciewicz, claims to have performed a number of miracles, having made the blind see and the lame walk. A vision first revealed to her that she was the daughter of God, selected to suffer for the redemption of her sex in the same way as Christ suffered for that of the other. Immediately after this revelation she gave up eating meat and drinking brandy, and prepared herself for her mission. The Holy Ghost then possessed her and gave her the power to work wonders with a mere word. She pretends to be able to resurrect the dead simply by touching them, and so strong is the faith of the ignorant masses in this new prophetess that the prison to which she has been consigned by the authorities has become a place of pilgrimage for thousands. The sick are brought from distant localities to receive the assistance of the inspired woman, and the keepers receive large bribes for permission to see her. Every day new stories of her extraordinary powers are circulated far and wide—Exchange.

And why are her pretensions any more "blasphemous" than were those of the Nazarene? She "claims to have made the blind to see and the lame to walk." She claims to be a daughter of God, selected to suffer for the redemption of her sex.

Her case, judging from the report, seems to be a parallel of Jesus. The Jews accused him of "blasphemous pretensions;" the Christians make the same accusation against the woman, Anastasia.

She doubtless is a good medium, as was Christ, whom the ignorant bigots of Old Jersey crucified, and who was subsequently, by other equally ignorant bigots, defied.

That the woman of Russia may share the same fate, is more than probable. Where ignorance abounds, religious intolerance reigns supreme.

Religion is the child of ignorance, nurtured by her twin sister, intolerance.

Spiritualism—the Philosophy of Life, unravels all seeming mystery, and gives a rational solution of the powers possessed by the woman, Anastasia, as well as by those of the Nazarene, and all other supposed "incarnated deities."

Large Yearly Meeting at North Collins, New York—Free-love Rebuked.

The Eighteenth Yearly Meeting was held at North Collins, the three last days of August—a large and important gathering of the Spiritualists and liberals of Western New York. The "Woodhull" movement was up, and both sides had a fair hearing. From reports published and from statements of reliable persons present, we learn that the great weight of sentiment and judgment was against free-love. We copy the following from a lengthy report:

"Giles B. Stebbins, of Detroit, Michigan, then occupied the platform, discussing the 'Social Question' with ability and earnestness, which revealed a sound and healthy condition of morals in the speaker, and introduced the following resolutions, which he used for a text:

Resolved, That the ideal of marriage ever to be kept in view is a lasting union approved by wisdom and sealed and sanctioned by love, publicly acknowledged under just and equal law which shall give no warrant for the subjection of woman to the power or passion of man, kept sacred and inviolate by mutual frankness, confidence, and reverent affection, and thus giving true freedom, born of self-conquest, making home happy, and giving children the best birth, example and education.

Resolved, That since we are liable to err in marriage as in other matters, in case of an attempted union proving unhappy from crime or cruelty, or hopeless unfitness of character, we do not believe in making an unnatural or arbitrary bond of marriage, but in the right of divorce and orderly separation, as a means of escape from the sad results of a pitiful mistake; but we believe that wiser education and higher views, will at last make marriage truer and happier, and divorces less frequent than now.

"The hearty applause at the close of his speech, was indicative of the appreciation by that vast assemblage, of the high standard of truth presented by some of the speakers."

North Collins, N. Y., Sept. 16, 1873.

Liberal Progressive Lyceum.

MR. EDITOR.—By giving this report a place in your most valuable paper, you will confer a lasting favor on this Lyceum, another flower in the lovely bouquet of Lyceums. Wednesday, October 1st, 1873, will ever be a bright day in the annals of the Lyceum movement in Chicago.

It was then that the angels inspired two persons to put into practice their long-dreamed-of ideas, the formation of a new Lyceum. October 5th, an invitation was given to the two lyceums already in existence, to help organize this one The Progressive Lyceum of Chicago responded almost unanimously. With honorable exceptions, the Lyceum, under the auspices of the First Society of Spiritualists, rejected the invitation.

October 8th, a formal meeting was held. Mr. Titus, conductor of the Progressive Lyceum of Chicago, was called to the chair. The usual business of such a meeting was transacted. At 9.30 P. M., the name of Liberal Progressive Lyceum was proclaimed by all present.

October 12th, assistance in the shape of money was asked of the two Lyceums. Again the Progressive Lyceum of Chicago responded by giving us that Sunday's collection, \$3. On Sunday, October 19th, the Liberal Progressive Lyceum held its first session at 453 Milwaukee avenue, which was very harmonious.

The constitution adopted is broad enough for any man, woman, or child to stand upon, being entirely unsectarian.

The following named officers were duly elected: Conductor, Mrs. S. M. Bumsted; Assistant Conductor, Mr. J. H. Woodhouse; Guardian of Groups, Miss L. Williams; Assistant do., Miss E. Bumsted; Captain of Guards, Mr. E. Davis; Guards, Mr. J. Dilg, Mr. L. Atwood, Miss A. Ward, Mr. T. Reed; Musical Director, Miss Nettie Bushnell; Trustees, Mr. Chas. A. Dilg, Mr. E. Davis, Mr. L. Atwood, Mrs. S. M. Bumsted, Mrs. S. M. Mills; Treasurer, Mr. E. Davis; Secretary, Mr. Chas. A. Dilg.

Two meetings have since been held, and the attendance of children is increasing so rapidly, that it is suggested a better and larger hall be procured.

Last Sunday, November 2d, there were present, as follows: Children, 85; being a gain over last Sunday, of 39; officers and leaders, 22; visitors, 24; one hundred thirty-one in all.

All are in good spirits and will work harmoniously to build up a permanent Lyceum, not to be excelled anywhere. A cordial invitation was extended to all friends of the Lyceum movement, and the liberal public in general, to honor us with visits whenever convenient and agreeable.

CHAS. A. DILG, Secretary.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]



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v15n818

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Letter from J. J. Jones, M. D.

BROTHER S. S. JONES.—DEAR SIR.—The accompanying little poem is one of hundreds of communications which were obtained under the same peculiar phase of mediumship.

A few days ago there were a few friends and strangers congregated in the parlors of Mrs. Emma Powell, 614 Locust st. While the company were in conversation, she was controlled by an influence purporting to be "Tad Lincoln," and sang, "Don't shut the door between us, mother," and at the same time hand and arm were controlled to write the poem.

The "test-conditions" which are adopted by the company are such as to obviate any suspicion of deception. Those who wish, make a thorough examination of the paper used, and of the table upon which the communications are written, and place themselves in the positions best adapted to see every movement made by the medium.

While these communications, which include a great variety of subjects, styles, languages, tests, are being written, loud rappings are being produced on the table, keeping time to music, etc., and the medium, under control, singing, or giving tests to different individuals present, or engaged in conversation in her normal condition.

The mediumistic phase, so definite and conclusive in its demonstrations, contravenes all arguments, of "collusion," "legerdemain," "trickery," etc., which are so frequently advanced by the unthinking and the prejudiced, hence is well adapted to all classes of investigators, as it so beautifully blends the mental and the physical phenomena.

As I avail myself of the little leisure that I have during an active practice, to attend these unassuming, though remarkable seances, it would be pleasure to me to obtain copies of some of the poems for your perusal, and for publication, if deemed appropriate, in the JOURNAL. As ever, fraternally yours.

J. J. JONES, M. D., 734 So. Ninth st. Philadelphia, Pa.

THE ALPINE LOVER.

In a low hut, among the Alpine ledges,
There dwelt a hunter, and a gentle maid,
Purer than flowers upon the hawthorn hedges,
Blossomed within the glade.

She had no treasure, save the silver arrow,
With which her radiant tresses were confined,
Sweeter than twitterings of a summer sparrow,
Her voice rose in the wind.

What need of treasures, while the world above her
Glittered with gems, as in the light of God;
There dwelt a hunter who but lived to love her,
Up where the angels trod.

He often told her how the dear departed,
Wandered beside him on the giddy heights;
And well she knew that angels, loving hearted,
Guarded him in the night.

She never knew of what the world calls
"fashion,"
And never dreamed of what the world might say,
Yet loving deeds of beautiful compassion,
Flowered in her mountain-way.

She never knew that music needs a teacher,
But learned her warbling from the singing rills;
She thought God's mountains his divinest preachers,
His holiest shrine, the hills.

The incense of her loving heart's devotion,
Rose little higher than the hunter's cot;
The thought, the spring of love's auroral ocean,
Welled pure on mountain spot.

The summer came, and brought its Alpine roses.
The hunter journeyed with an angel guide,
And wandered forth to where the earth-land closes,
Nor left the angel's side.

The swallows fly from the summer hedges,
And hop across the threshold of the cot—
The hunter's cot, among the mountain ledges—
Singing, "Forget me Not."

Go to the world and sing about forgetting,
Oh, little birds! they need your lessons there—
Not to the maid, whose sun of life is setting
Under her silver hair;

Who through long days and starless nights of sorrow,
Watches forever for the swelling tide—
The hour that brings her, with each coming morrow,
Her hunter-boy, who died.

He came, a spirit, in the twilight lonely,
And smoothed her tresses, noting not their hue;
He takes her withered hand—he loved—
And Alpine loves are true.

The peasants whisper that the hut is haunted,
And that a wizard-vine is round the door;
They say the maiden dwells, as if enchanted,
With one who is "no more."

HIAWATHA.

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut out and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go before the name can be got out of the mail-list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

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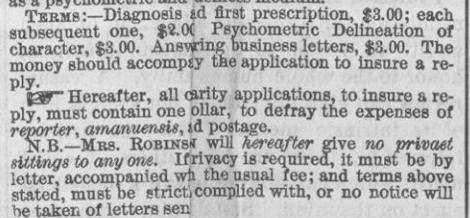
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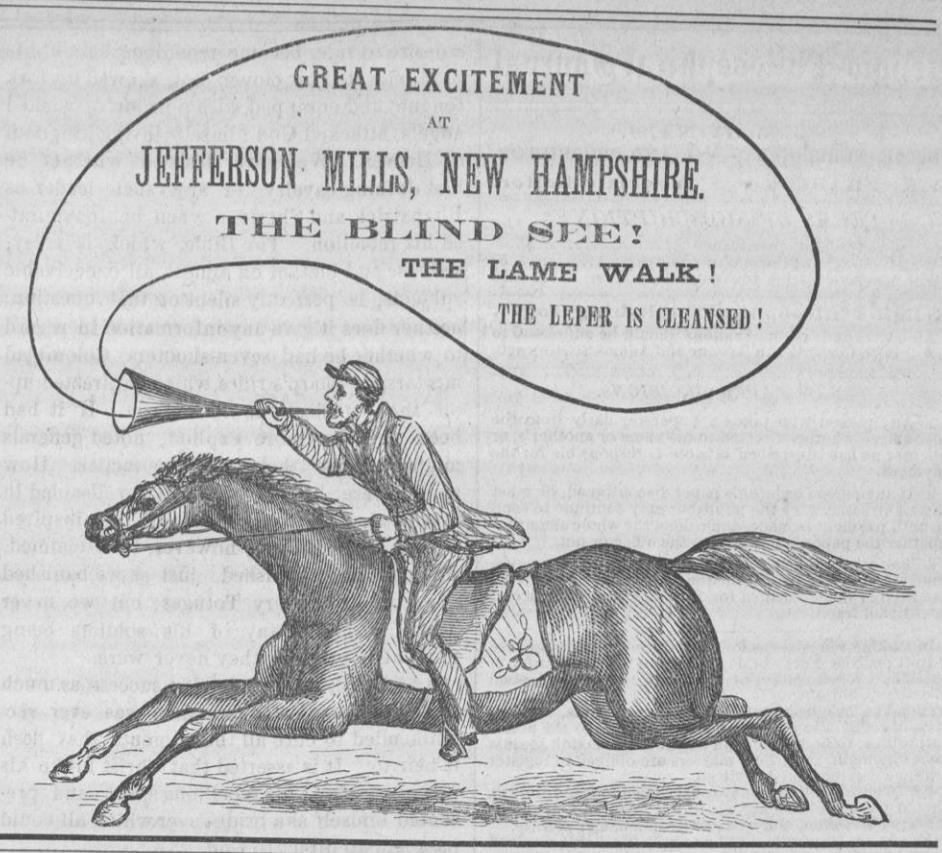
Triumphant Victory
OVER
Dyspepsia and Indigestion.

A short time since my mother tried your Positive
Powders for Dyspepsia and Indigestion. If
she ate a piece of apple as large as a hazel-nut, she
would not sleep a particle all night, but was
weary and nervous. She is entirely well now. —(A. G.
MOWBRAY, Stockholm, Minn.)

Four years ago I used half a Box of your Positive
Powders, which took all the Dyspepsia out of me,
root and branch. —(JOHN O. REARDEN, Farmland, Wis.)

Your Powders have cured me of Dyspepsia in two
weeks. I used but one Box of the Positives. My Dys-
pepsia was chronic and of 30 years standing.
During the last ten years I could not use butter, pork,
pastry of any kind; but now they agree with me as well
as they ever did. —(P. P. MELLER, P. M., Maple Springs,
W.Va.)

I have been a sufferer from Dyspepsia for near
30 years of my life, and for many years have had to
restrict myself to the most rigid course of dieting, not hav-
ing eaten a meal of hog meat, or anything that was
seasoned with fat, for many years. Three Boxes of the
Positive Powders relieved me of all my symptoms of
Dyspepsia. I now eat anything that is common without
suffering any inconvenience whatever. —(REV. L. JULIAN,
M.D., Branchville, Ark.)



JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement
here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had
the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive
Powders about four days, I shoved up my sleeve to see how my arm looked, and to my utter astonishment the
scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my
head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism
in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my
right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with
difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain
and his wife was sick from taking calomel. Her limbs were awed to her body.
She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way
there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I
let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mr. Bowles to take one
in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she
took one of Spence's Positive Powders the night before: it eased all her pain and she slept like a
pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.
Yours truly,
A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive
and Negative Powders, I have found them almost
infallible in all acute diseases, particularly
Fever of all kinds, such as the Billous Inflam-
matory, Typhoid, Congestion of the
Lungs, Scarlet Fever, etc. I have also found
them infallible in Bowel Complaints and Nervous
Headache. I have also proved the Ointment
recommended to be made of the Positive Powders
(according to Rule the tenth) to be magical in its effects
on all kinds of Sores and Erysipelas.

DR. W. E. JENKS, formerly of North Adams,
now of Amesbury, Mass.

One box of your Positive Powders cured David Will-
ington of a pain in his stomach of 8 years'
standing. Mrs. E. Claffin was cured by the Neg-
ative Powders of Numbness, or Palsy, of 12 years'
duration. The Powders cured Mrs. H. Claffin of
Neuralgia. They also cured a lady of Painful
Menstruation when given up as past cure. In cases
of Parturition (Child-birth), I consider them of
great value.

DR. JULIA WILLIAMS, Practical Midwife,
East Braintree, Vt.

I myself have been afflicted with Rheumatism
and Heart Disease for three years during which
time I have not been able to labor. I have taken two
boxes and a half of your Positive Powders. My Rheu-
matism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa.

I think there is no medicine in the world
like the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequal-
led.

J. P. WAX, M.D., Benent, Ill.

Your Positive and Negative Powders seem to be quite
amystery—no marked action—yet they cure. I have
some patients who can't live without them, as
nothing else ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Miss.

They are peculiarly adapted to the female con-
stitution.

DR. L. HAKES, Cicero, N. Y.

Consumption,
SCROFULA AND CATARRH

Cured.

Jane Worley was cured of Scrofula of 15 years
standing with 4 Boxes of your Positive Powders. In
three weeks, having had five Doctors before. Her arms
were swollen, and in running sores; in fact, it was all
over her body. —(MARTIN WORLEY, New Petersburg,
Ohio.)

Four Boxes of Positive Powders have cured a little
girl of a very bad case of Scrofula. —(R. McREA, Tay-
lorsville, N. C.)

The daughter of Henry E. Lepper was afflicted with
Scrofulous Sore Eyes for several years. Much
of the time she could not bear the light, and had to be
shut up in a dark room. Ere she had taken 3 Boxes of
your Positive Powders, her eyes, to all appearance, were
well, and have remained so. —(ROBERT THOMAS, Osseo,
Minn.)

I had running Scrofulous sores on my face for 2
years, and could get no cure. I tried all the medicines I
could get, but no cure or help until I took your Positive
Powders. I am now about well. —(JOHN W. KENDALL,
Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited
Scrofula with 3 Boxes of the Positive Powders. —
(EMMA PRINCE, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that,
when lying down, she could hear it go drip, drip, and rang-
ing. Your Positive Powders cured her. They have cured
my Catarrh in the head also. —(MISS E. M.
SHAW, Burlington, N. J.)

I have raised one man from the dead with two Boxes
of your Positive Powders. It is J. W. Nuttle of this
place, who had what the Doctors called the Con-
sumption. They said he could not live long. He is
now at work for us, a well man. —(G. W. HALL, New
Haven, Ind.)

Negative Powders Cure
Blindness, Deafness,
Paralysis, Lameness,
Loss of Smell,
Loss of Taste,
Loss of Voice.
Typhoid and Typhus Fever.

The POSITIVES cure NEURALGIA, Headache,
RHEUMATISM, Pains of all kinds; DIARRHOEA, DYSENTERY,
VOMITING, DYSPYPSIA, Flatulence, Worms; all Fe-
ver, WEAKNESS, and Derangements; Firs, Cramps,
Small Pox, Measles, Scarlatina, Erysipelas, all INFLAM-
MATIONS, acute or chronic, of the Kidneys, Liver,
Lungs, Womb

THE first year of *Brittan's Journal* will be sent from this office to any address on receipt of \$3.00, either of the four numbers for 80 cts. The work only needs to be seen to be appreciated.

[CONTINUED FROM FIRST PAGE.]

eternal and clothe your souls for the habitation of the future world. This is the day when there is no death. Your friend hidden from sight is only caught up into the atmosphere. You do not see him, but you may perceive him with the spiritual vision. The mother mourns her child as dead, and looks into the grave for the object of her care, and builds up a snowy monument over the body there. But she must not think the child is there. The spirit, like a white dove, hovers around her; and the spirit of the child is waiting at the doors that you all may enter. There is no death. Mother earth consumes the body, and that which you bury this year will bloom into flowers in spring; but the buds of your spirits are transplanted there, and blossom in the midst of eternal life, and the little feet trip among the asphodels in the green meadows of the spirit-land. This is the lost chain of light; this is the golden stone that philosophers have sought for in vain in times past; this is the nectar, the nepenthe, that ancient sorcerers sought that life might be for ever prolonged. You cast away your bodies as you would a worn-out or imperfect garment. There are new raiments waiting for you; there is a new habitation ready for you. Your feet will not rest upon strange soil, but friends will gather around you. It is as clear to the eye of the spirit as are the names of the constellations to the astronomer; and though you dwell in the garments of the flesh, you still see beyond, and perceive how in all the great world of matter and spirit there is no room for death to abide; for he has gone out utterly with ignorance, and darkness, and the prejudices of the past, and life, only life, remains as your inheritance.

On terminating the above discourse, Mrs. Tappan stood for a moment or two in silence, and then gave off the following poem:—

O beautiful white mother Death!
Thou unseen and shadowy soul—
Thou mystical, magical soul—
How soothing and cooling thy breath!

Ere the morning stars sang in their spheres,
Thou didst dwell in the spirit of things,
Brooding there with thy wonderful wings,
Incubating the germs of the years.

Coeval with Time and with Space,
Thy sisters are Silence and Sleep—
Three sisters, Death, Silence, and Sleep.
How strange and how still is thy face.

In the marriage of Matter and Soul,
Thou wert wedded to young, fiery Time—
The now hoary and snowy-haired Time—
And with him hast shared earth's control.

O beautiful Spirit of Death!
Thy brothers are Winter and Night—
Stern Winter and Shadowy Night;
They bear thy still likeness and breath.

Summer buds fall asleep in thy arms,
'Neath the fleecy and soft-footed snow—
The silent, pure, beautiful snow—
And the earth their new life-being warms.

All the world is endowed with thy breath,
Summer splendors and purple of vine,
Flow out of this magic of thine,
O beautiful Angel of Death!

What wonders in Silence we see!
The lily grows pale in thy sight;
The rose, through the long summer night,
Sighs its life out in fragrance to thee.

O beautiful Angel of Death!
The beloved are thine—all are thine!
They have drunk the nepenthe divine;
They have felt the full flow of thy breath.

Out into thy realm they are gone,
Like the incense that greeteth the morn;
On the wings of thy might they're up-borne,
As bright birds to thy paradise flown.

They are folded and safe in thy sight;
Through thy portals they've passed
From earth's prison;
From the cold clod of clay they have risen,
To dwell in thy temple of light.

O beautiful Angel of Life!
Germs feel thee and burst into bloom;
Souls see thee and rise from the tomb:
With rapture and loveliness rife.
On earth thou art named cold Death—
Dim, dark, dismal, dire, dreadful
Death,
But in heaven thou art Angel of Life!

We are one with thy spirit, O Death!
We spring to thine arms unafraid;
One with thee are our glad spirits made.

We are born when we breathe thy full breath,
O Mother of Life, lovely Death!

Notice!

The Society of Spiritualists will meet at Sloan's Hall in Dimondale, Eaton Co., Mich., on the 6th day of December next, to hold their annual meeting to commence at 1 o'clock on Saturday and continue over Sunday. L. A. Pearsall and M. E. Taylor will be there to address the meeting. All friends of Progression are invited to attend. A Basket Dinner will be served on Sunday, Nov. 13th, 1873.

JABEZ ASHLEY, Pres't.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY on the 15th of November, granted a letter of fellowship to Sister Addie M. Stevens, of Claremont, N. H., authorizing her to solemnize marriages anywhere in the United States.

W. L. JACK, medium of Philadelphia Circle of Light, is suffering from indisposition, and is compelled to abandon all previous engagements and retire for a season to private life, to recuperate his wasted energies. We hope our good Brother may soon regain his health, and be able to work in the fields of reform.

PROF. DENTON has been lecturing at Minneapolis, Minn., to large and enthusiastic audiences. He does not lecture on Moses-Woodhullism.

MRS. SARAH A. BYRNES has associated herself with Mrs. A. B. Lovell, 645 Washington street, Boston, and will exercise her clairvoyant gift during the week for the benefit of the afflicted. She will lecture as usual on Sundays; engagements made at her room, as above.

SPiritUALISM AND ITS PHENOMENA.

Interesting Compilation in Reference to Spiritualism, from all parts of the Inhabitable Globe; Gems of Wisdom, instructive and amusing, Selected and Arranged especially for the Religio-Philosophical Journal, by Dr. T. F. Talmadge.

BROTHER JONES.—What a great variety of manifestations are occurring at the present time, and all of interest. J. P. Campbell, M. D., gives the following account of a

TELEGRAPH MEDIUM.

A favored few, myself among the number, are receiving through a young medium in this city, most astounding but delightful evidence of spirit-communion, among which I may mention, actual and positive "telegraphic communications," the instrument being operated by angel hands sometimes when no earthly soul is in the apartment. Telegraph operators have been present when messages have been given, and pronounce the phenomenon one of the marvels of the age. Our invisible guardians promise both in written and verbal communications, to still further favor us with their blessed presence the coming winter, and when the proper moment arrives, I may send, if agreeable to you, a detailed statement of the remarkable manifestations of spirit-presence, that I have had the inexpressible pleasure to witness during the past nine months through this gifted medium. I may here add, that in this circle at which I have the happiness to sit, there is no question of dollars and cents, each member being welcome without money or price.

317 East 113th street, New York.

The following, furnished by J. H. Rogers, Dover Plains, N. Y., illustrates the remarkable mediumship of Dr. Slade:

I send you a communication, hoping you may find it worthy of being presented to the world, through the good old JOURNAL. It was given under the following test conditions. I have known the investigator, Mr. George N. Perry, for nearly forty years, and he has given verbally what I am now going to relate. Coming from such a source, it is perfectly reliable, and exactly as the seance took place. Mr. Perry procured two common school slates which were fastened together by hinges. He then proceeded to the rooms of the medium, Mr. Slade, No. 413 4th avenue, New York, and obtained a sitting, the medium and Mr. Perry sitting at a common centre-table. A piece of pencil was broken off and laid upon the slate, the slate closed and laid upon the table. The medium and Mr. Perry held the slate which was immediately taken from them and thrown on the floor. It was taken up again, and the medium says to Mr. Perry, "You had better hold the slate." Mr. Perry then took it, and being a powerful man, he was determined to retain it; but it was immediately taken from him by a power stronger than himself, and again thrown upon the floor. He again took it from the floor, when the medium said, "Perhaps they don't want either of us to hold the slate; lay it upon the table." Mr. Perry then placed the slate upon the table, about four feet from either of them, when the pencil commenced to make a noise as a slate pencil will in writing. This continued for some time and then stopped. The medium then says, "Open the slate and see if they have written anything." Mr. Perry did so, and found the following communication written on both sides of the inner slates:

DEAR FATHER AND FRIENDS.—Sad and tearful are the farewells of earth, for those who part know not that they shall ever return again. Death often has frozen the heart, and turned the sweet fountain of love into bitter waters of grief. Dear friends, let me say, no such dark shadows come between the angel-world and their loved ones. Hence my farewell has no sadness in it, when you know I am in a happy world. I can come to you all again, and teach you the true laws of life and the love of God.

You know I promised you, if it were possible to come back, I would do so, so you see it is possible.

I met all of our friends here, and they were happy to have me come; so do not mourn for me.

I was present during the funeral and saw the beautiful flowers, for which accept from me many thanks. I shall come to you all, and tell you more about these bright spheres when our union shall be complete. My love to all. I am your affectionate daughter.

LIZZIE C. PRESTON.

Mr. Perry, the investigator, was the step-father of Lizzie C. Preston, the person who wrote this communication through the medium, Dr. Slade.

A CHINESE BURIAL.

A China woman died on the 17th ult., at Sacramento, Cal., and her husband, being well provided with money, gave her what he considered a first class funeral. The Sacramento Union describes the ceremonies: "About 5 o'clock in the afternoon the body, inclosed in a fine coffin, was placed on the sidewalk in front of her late residence, and by its side were arranged tables loaded with roast chicken, roast pig, boiled rice, candy, nuts, brandy, whisky, etc., sufficient in quantity to keep the spirit of the deceased from being hungry for a month. These articles and the coffin remained on the sidewalk until late the next forenoon, surrounded by paid mourners, who seemed to be carrying on a lively competition in the matter of giving full value for the money received. At the cemetery, after the coffin had been lowered, hired mourners and the two children of the deceased walked round the grave once, while the husband remained standing silently by. Then vessels containing food were put in the grave at the head and foot of the coffin, followed by a small quantity of earth. Next to be put in were live chickens and ducks, and these were promptly covered with earth. The grave having been filled up, brandy and whisky were sprinkled upon it in a liberal manner, while a pig's head, roast chicken, boiled rice, oranges, apples, nuts, candy, etc., were laid upon the mound.

The ceremony being concluded, the Chinese returned home in their carriages, while some Christian boys, who had been watching the proceedings, gathered up the fruit, candy, etc., and likewise left for home.

REV. DR. RANKIN—A LATE DECISION OF THE PATENT OFFICE.

[From the Washington Chronicle.]

Last Sabbath the Rev. Dr. Rankin delivered a sermon, which has attracted more local notice and comment than any sermon preached in this city for a long time. His subject was the "Transfiguration." In this sermon the following points were made:

"First. This scene teaches us that glorified spirits retain their identity in the future world. They keep their names there and retain their earthly relation to Christ's kingdom. Here were two men who had been bodily absent from this world for centuries. They are the same men in the world. Heaven does not

destroy a man's identity. Its joys are not such; its glories are not such; its progress is not of such a nature that a man parts with anything that is distinctive in him here."

The doctrine of Spiritualism is a pretty strong one, and staggers the faith of most men, and hitherto has been quite too much for "Evangelical" churches to swallow. Newspaper men are obliged to read the reports from all pulpits, and in reading those from the Spiritual pulpits we hardly recollect of anything stronger, touching our future state in the other world than Dr. Rankin's declaration that spirits "keep their names there, and retain their earthly relation to Christ's kingdom." Just what is meant by these "relations" we hardly know, but certainly they can not be maintained without an interference with earth from heaven. It is now an open question, if the reverend Doctor did not admit the truth of the fundamental plank in the creed of the Spiritualists. In his second point, Dr. Rankin says:

"Retaining their identity, glorified spirits retain also those peculiarities of appearance that lead to their recognition. The narrative implies that the disciples intuitively recognized these men whom they only knew by character. They needed no introduction to them. The truth flashes upon them at once. This was supernatural, of course. But may we not expect that this will be the law of spiritual intercourse? Shall we not know even as we are known? Will not character be transparent? We are taught that we shall have spiritual bodies—bodies, material bodies, still. This is to be the investiture of the spirit. Only God is a spirit without material investiture. We shall not only know those whom we have known in this world; we shall also, doubtless, have an intuitive recognition of all those whose character we have known; not only of Jesus, but Moses and Elias, and all the Hebrew line of worthies and of later Christian men and women. Character will be intuitively recognized. It is only by recognition that the other world can illustrate and justify the ways of God to men."

This point seems to upset the entire creed of the Congregational Church as hitherto expounded. In its admissions it is a new and violent departure, and, while it is exceedingly comforting, full of most glorious hope and promise as to spiritual existence in the great hereafter, it goes much farther, and announces the all-important and tremendous fact that spirits will retain in the other world "those peculiarities of appearance that lead to their recognition. We fear that the more Dr. Rankin tries to prove this, the farther will be his drift from those old-fashioned notions—"orthodox" notions—of heaven and hell than have been accustomed to hear. We venture the opinion that to Dr. Rankin belongs the honor of making the first of these broad admissions from a "Congregational" pulpit—admissions so nearly allied to what is heard from Sunday to Sunday in the hall of the "First Society of Progressive Spiritualists."

In his fourth point, Dr. Rankin makes a much more startling disclosure touching his religious faith. In it he declares that:—"The social relations of the heavenly world must be determined much as they are here. Those most like Christ, doubtless, those who have best served and followed Him, will be nearest Him there."

This creed at last presents the idea of a heaven somewhere—of a real, tangible place to live in. But Dr. Rankin is not yet out of the woods. He has members of his church in the Patent Office—members who are "pillars of the church." We find in a New York paper the following recent decision:

"The Patent Office has recently had occasion to collar and throw, to quote Wegg's language, a very curious problem which has been presented to it for solution. Mr. Francis J. Lippist, of Cambridge, Mass., has, it appears, invented an ingenious device, called the 'Psychic Stand and Detector.' This is intended, he says, 'to aid in the investigation of certain phenomena called by some psychic, by others spiritual, and will prove by its operations either that these phenomena are the result of trick or imposture, or that they proceed from an occult force hitherto unknown—the 'psychic' force—or are produced through the agency of departed spirits. He applied for a patent for this contrivance, and, much to his indignation, the Patent Office has informed him that it can not be granted. The reasons given are, briefly, that the Patent Office can not sanction patent mechanism which can only foster and perpetuate delusion and imposture unless Spiritualism be true, and the truth of Spiritualism the office is not prepared to concede."

The situation, in view of Dr. Rankin's declarations concerning the nearness of this world to the other, and in view of this recent decision of the wise men of the Patent Office, that they are not prepared to "concede" the "truth of Spiritualism," becomes very interesting. Simply in the interests of truth and science and religion let us have more light on the subject.

The *Spiritualist*, published in London, contains the following novel letter to its editor. I do not think any sensible person will try the suggestion. We give it as a curiosity:

PSYCHOLOGICAL INFLUENCES AMONG THE LOWER ANIMALS.

SIR:—We have many of us seen people who are quite illiterate in their normal state, become the reverse when in the spiritual or ordinary mesmeric trance. It has occurred to me that it might be possible to carry this a stage further, and in a manner which, if successful, would have a weight which no other phenomena have, as yet, possessed.

I propose that all those who have access to, or keep monkeys, should endeavor to mesmerize them, or to take them into developing circles; for if illiterate people, when entranced, can do write and speak in foreign tongues, why should not a monkey, when entranced, write if not speak when under control?

If any difficulty be experienced in getting the monkey under control, the following aids might be tried, as they have great effect upon some people, and help them into the trance state when mesmerism alone is insufficient:

1. Breathe a little sulphuric ether; it should be very pure, and not made from methylated spirit.
 2. Chloroform; ditto, ditto.
 3. Indian hemp (very effective.)
 4. Belladonna, given in quarter-grain doses.
- When once the trance state is well induced, these should be discontinued, because the communications are not likely to be of any value if the body be in an abnormal state.

Only get a few monkeys, who, when entranced, can write or speak, and no lack of money will be experienced for the further prosecution of the subject.

T. E. R.

The editor of the *Spiritualist* makes the following reply to the communication:

As high aspirations and pure thoughts in a medium and all the members of the circle, are desirable to secure high revelations and good manifestations, and safety from the occasional tricks of malicious spirits, it is not likely that the introduction of a monkey to a developing circle will improve conditions or conduce to spirituality. On the other hand, scientific experiments as to the influence of

mesmerism or sulphuric ether on the lower animals might be useful. Some animals are certainly sensitive to mesmeric influence; we know an editor of a London scientific newspaper who mesmerised a kitten till it became insensible, and its body quite limpid, when he carried it about the room by its tail. Will our readers bring forward what facts they can about the psychology of the lower animals? Do dogs dream? Are the statements true that dogs and horses often see spirits, when men with normal vision can not do so? Is it anything but the influence of their own fear which causes birds sometimes to be fascinated by snakes? The great value of any discussion, on a subject like this, will consist in a full authentication of the circumstances stated, by the writers publishing their names and addresses.

SUPERSTITIONS OF THE KOORDS.

The following extract from Major Millingen's *Wild Life among the Koords* will interest your readers:

"Superstition has a far stronger hold on the ignorant minds of the Koords than Religion. They believe in the *Pirs* (Holy Protectors), in whose power and intercession they trust. Their fear of the *Idjins* is childish and ludicrous. The *Idjins* and the *Peris* are the malicious and the benign spirits whose action over mankind is, according to the Koran, all-powerful. To these supernatural agents the *Sheyts* must be added. Under this denomination the Mussulmans comprise all the martyrs of Islam, those that have fallen in the defense of the faith of Mohammed. The tombs of the *Sheyts* are considered holy, and the miracles performed by them, as well as their apparitions before the living, are believed to be phenomena of common occurrence. In the belief of the Koords these troops of wandering spirits form a kind of fluctuating population, as nomadic in their tastes as the living inhabitants of the country. Their mission seems to be to wander about the valleys and the mountains, either coaxing or bullying poor mortals. The superstition of the Koords is not limited to their belief in the existence of spirits. In every tribe there are lots of *Khodjas* and *Shekhs* of both sexes, who are considered first-rate mediums, endowed with great spiritual and magnetic powers."

A Question Answered.

MRS. A. H. ROBINSON, DEAR SISTER:—It is a great satisfaction to one in sore affliction as I am, to know that they have the warm sympathy of a friend in time of suffering like mine. I think Spiritualists should be a pure people, and I wish to be such. I did not inform you, because I did not think of it at the time of writing, that I chew tobacco moderately, and have for a number of years. After this nuisance of morphine is cured, I want some of your Tobacco Antidote, and make a clean sweep of all bad habits. Tell me if tobacco has any hindering effect against the action of the remedy for opium and morphine. I am taking the remedy and wearing the magnetized papers, and I now require not half the morphine that I did, and I do feel better every way. Now, in a few days I shall send you a post-office order for five dollars, and shall continue to send you what is so richly yours, as fast as we can raise it. Give any further directions you think I may need. Send me another box of the *Opium Remedy* and another set of the magnetized papers.

Truly yours, J. LAMPIER, M. D.

Montezuma, Iowa, Nov. 6th, 1873.

REPLY.—The more bad habits you are subject to, the harder it is to overcome any one of them.

The daily use of tobacco and opium in any of its various forms gradually undermines the constitution, and renders it more difficult for want of positive element in the system, to overcome one of them. I would advise you to get thoroughly cured of the terrible cravings of your appetite for opium, before you commence the use of the *Tobacco Antidote*.

Conquer one enemy at a time, but be faithful and firm in the use of the *Opium Remedy*. If you must use any morphine, while using the *Opium Remedy*, let it be in minute quantities, and let the doses be "few and far between." I have sent you another box of the *Opium Remedy* by mail.

MRS. A. H. ROBINSON.

Chicago, Ill., Nov. 10th, 1873.

ROBERT DALE OWEN'S Autobiography, entitled, "Threading My Way," which G. W. Carleton & Co. have in press, will be particularly rich in reminiscences of General Lafayette, Mrs. Percy Bysshe Shelley, "Slave-Trade" Clarkson, "L. E. L." and other celebrities of a half century past.

JAMES PARTON has recently prepared a brief life of the late Mrs. Parton (Fanny Fern), which G. W. Carleton & Co. will shortly publish as "A Memorial Volume of Fanny Fern," with selections from her writings, illustrated by Arthur Lumley.

New Publications.

THE LADIES OWN MAGAZINE for November is fully equal to any previous issue, and is filled with readable stories and good common sense editorials—\$2.00 per year, M. C. Bland & Co., Chicago.

MISS FORRESTER, by Mrs. Annie Edwards, is a powerful story and the latest from the pen of this brilliant novel writer. She possesses the ability to make an interesting novel without filling it with improbabilities and sentimentality, and the influence of all her writings is good. Sheldon & Co., New York, Publishers. For sale in this city by Keen, Cooke & Co., State St.

THE ROSE OF DISSENTS, Translated from the German of Zschokke. Translations from the German are now in great demand in this country, and as no German author is better loved or more popular than Zschokke in his own country, it is fair to presume his genius will be appreciated here as his writings become known. The *Rose of Dissents* is the first of several of his Novels that are being issued from the well known house of Sheldon & Co., New York, and for sale by Keen, Cooke & Co., Chicago.

THE GALAXY CROWNS its sixteenth volume with the December number, which we find one of the most attractive we have examined. The variety of its contents and the uniform excellence of the articles are fairly noticeable. The well known writers, Rich'd B. Kimball, Hon. Gideon Welles, Col. De Forrest, Justin McCarthy, Rich'd Grant White, General Custer, and Julius Henri Browne are all represented by characteristic articles; after which come three spirited short stories and the usual departments.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

ONLY LENT.

We present to our readers this week, an original poem from the pen of Bro. RICHARDS, who is a medium, and subject to poetic inspiration of a high order. It is a touching appeal in reference to the passing away of a dear friend.

God's angels came with silent tread,
Tenderly pilloved her drooping head,
Lovingly kissed her pale, cold brow,
Just where a star is gleaming now.

Gently they closed the trembling lid,
And the sweet blue eye forever hid,
Folding her close in their sheltering arms,
To bear her away from earthly harms.

Turning their gaze on me they said,
She only sleepeth—she is not dead!
She was not given—he only lent,
And now for his own, the Lord hath sent!

He only lent, that her dear smile
Might cheer thy life for a little while,
And now he taketh his own again
Away from the world of sin and pain;

Away to join the jubilant band,
Whose songs make glad the Summer-land;
Away up the stairs by the angels trod
Who now are taking her home to God.

Then from eyes I dried the tear,
With bud and blossom strewn her bier,
Laying the casket away forever,
I gave my jewel back to the giver.

Philadelphia, Pa.

BEYOND.

BY HORACE M. RICHARDS.

I am dreaming dreams
Of the "Better-land,"
With its valleys green,
And its mountains grand;

Of the rushing streams,
And its tinkling rills,
Of the light that gleams
On its evergreen hills;

Its perfumed air
And flowery sod,
Of its golden stairs
By the angels trod,

Of one who from earth
Hath gone on before
Who in her new birth,
Hath sorrow no more.

She is calling to me—
Each hour of the day,
Her voice I can hear,
Inviting—away!

It falls on my ear,
A sound of delight,
It stilleth all fear,
And drives away night.

It says to my soul,
"Why rest in earth's gloom?
Thy heavenly goal,
Is this side the tomb."

My darling! I'll come,
As dew from the sod,
My soul to its home—
Its love and its God.

Philadelphia, Pa.

Interesting Questions.

A correspondent asks the following questions:

"Will you be kind enough to inform me what is the cause of the knocks or raps that are heard at the door of a house at Barranquilla, an old Spanish town, on the Magdalena river, South America?"

"These raps occur every day about seven o'clock, and at no other time in the day. The family are not Spiritualists, and they suppose these noises are produced by some former tenant. Can you give us any information as to who, or what it is, and what they want? Will you be kind enough to ask the spirits, and if you can get any thing from them you will greatly oblige the writer?"

ANSWER.

We do not know any spirits that are engaged in this matter. As a general rule, spirits who make such manifestations are confined to a particular locality and can only make them there. The proper plan will be for some one to ask questions when the raps are heard. Ask if it is a spirit? If he or she will respond to letters of the alphabet when it is called? If they will spell out their names, and especially the object which they desire to accomplish?

Once establish such a communication with the spirit, and the whole difficulty may be readily solved. It is probable some one or more of the family are mediumistic, and if they were to form a circle and sit regularly in the house, many interesting facts might be developed. If they will try this plan, we shall be glad to hear from them. Our spirit guides say there are many spirits in that vicinity who are very desirous of opening a communication with their friends there, and they desire that this advice may be carried out by the family.

MRS. SARAH McELHANY, of Iowa, please give us your address, and state whether you are now a subscriber.

THE VOICES, by W. S. Barlow, and The Three Voices, are one and the same book.

We have a new supply of the Bible in India.

City Entertainments.

For the Week ending Nov. 22.

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. "Kind to a Fault," and "The Post of Honor."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Mrs. Chanfrau. "Jealousy, or the Outcast Wife."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Burlesque of "Acting on the Brain." Minstrelsy and Comicalities.

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Laura Alberto. "Out at Sea."

Letter to Warren Chase, by D. A. Eddy

MY FORMER FRIEND AND CO-LABORER:—It is with mingled feelings of pity, sorrow and disgust, that I have read your letter to the BANNER OF LIGHT, published Sept. 26th, giving an account of the late Chicago Convention, which has taken upon itself a new name, came boldly to the surface, declared its principles, re-elected its goddess as president, and yourself as treasurer.

There is one thing connected with the proceedings of this convention, for which it deserves the thanks of the world at large and Spiritualists in particular, and that is the unblushing, unequivocal declaration of its fundamental doctrine, "Free-love and promiscuity." It can no longer be said, "Oh! you don't understand her." The charge of universal adultery is now fully acknowledged as the leading feature and fundamental doctrine of this convention.

That a man, who for the last half century has done battle so nobly against the combined forces of old Theology and Christian idolatry, who has been acknowledged as one of the clearest and most consistent exponents of the Spiritualist gospel, should at this late day, when the harvest was ripe for which you had labored, and to which you were justly entitled for services in the great vineyard of reform, be induced to adopt, countenance or endorse such a theory as was put forth and unanimously adopted by this Chicago convention, is a mystery beyond my comprehension, and one that I confess myself utterly unable to solve. Your letter to the BANNER OF LIGHT, though not a falsehood in a legal point of view, is nevertheless wanting in that truthfulness and candor which ought to characterize a man of your pretensions. "Tis a fact too well known to need any confirmation of mine, that this meeting at Chicago was a packed convention, nearly all self-constituted delegates, assuming to represent localities in many cases, where they were unknown. They were of the true Woodhull, free-love stripe, and went with them to sustain the goddess (Vice) in her wild ambition whatever might come up in opposition to the contrary, and well did they perform the dirty work—to their everlasting shame be it said; for which this convention was from first to last inaugurated. But the attempt to convey to the outside world that this motley one-idea faction was a convention of Spiritualists, and that their leading favorite dogma, free-love, was a part and parcel of the Spiritual Philosophy, I regard as the most objectionable part of the whole proceedings. It is an incendiary war upon community at large and Spiritualism in particular; an improvement upon beggary, villainy, and exhibits an inbred wickedness of heart made up between the full-fledged libertine on the one hand and the ambitious, licentious aspirant on the other.

Can it be supposed that you were ignorant of the fact, when you penned that letter to the BANNER OF LIGHT, that this Chicago convention was any other than a mere faction of free-lovers, a disgusting, festering excrescence, a libel upon Spiritualism, and a disgrace to humanity, a beast of prey—not unlike that seen by St. John in the Isle of Patmos, with seven (7) heads and ten horns, which had tails like unto scorpions and whose stings were in their tails (Rev. ix. 10 and xiii. 1). This beast of prey was labeled with the high-sounding title of "Universal Organization of Spiritualists!" No; you were not ignorant of this fact, that the great body of Spiritualists utterly and emphatically refused to recognize this convention as anything more or less than a set of one-idea fanatical would-be reformers, with as much right to the name they appropriated to their organization as any one guilty of embezzlement or petty larceny. Nevertheless, good may sometimes come out of evil. As it is, we now have the consolation of seeing the disgrace and odium which has for many years been promiscuously heaped upon Spiritualists, fall and rest where it properly belongs, and to those noble souls, the invulnerable eighteen, who had not received the mark of the beast upon their foreheads or in their hands, who stood by at the proper moment with their timely and damaging protest, we tender our thanks and everlasting gratitude.

"We would, however, remind those who pretend to think this convention advocated and defended just and licentiousness, that it passed in full session, without a dissenting vote, the following resolution: That we most earnestly protest against all forms of licentiousness, whether within or without the pale of matrimony. It is really the class of persons who practice this that the social reformers are after."

Well, this is about as "cheeky" as any thing I have noticed in the proceedings of this celebrated congress of reformers! Now, I submit to the readers of this paper, as well as all well-informed people, how much sincerity or importance, if any, should be attached to this resolution. The most notorious harlot in the world might with equal propriety make the same declaration. 'Tis an easy thing to preach, but quite another thing to practice.

How does this resolution compare with the acknowledged practice of some of its leading advocates. Those who have read the late numbers of the RELIGIO-PHILOSOPHICAL JOURNAL, will not be at a loss how to answer this question. It is promulgated by these advocates of social reform, that all marriage laws, all legal enactments binding man and woman together, ought to be abolished; that society would be improved, and in fact this is the only way to prevent fornication and promote the purity of the sexual relations! "One touch above the sublime makes the ridiculous." Folly, fanaticism and hypocrisy combined could not produce a greater absurdity. To put out a fire you would add fuel to the flame! To save a sinking ship increase the leaks! To save your field of grain tear down the fences! To save the doctrine, the boasted Philosophy of free-love social reformers. This is consistency according to Woodhull, Moses and the prophets! You say this subject (social reforms) is up for discussion. This I deny. 'Tis not a proper subject for discussion unless you propose to turn society into one common field of prostitution, and reduce humanity to a level with the brute creation. On the whole, your letter is a lame attempt to cover up and smooth over the outrage perpetrated upon decency and common sense by the Chicago convention; is calculated to convey a wrong impression to those who are not thoroughly posted in regard to the iniquity and reckless ambition of a fanatical would-be reformer.

You evidently intended to convey to the readers of the BANNER, that this gathering at Chicago was a Spiritualist convention, whereas it was nothing of the kind. But you speak truly when you say, "This convention has taken itself clean out of Spiritualism," and I would just here in conclusion inquire if the worthy Treasurer went with it? Hoping you may see the folly of your course and be induced to return to your former field of usefulness is the sincere desire of your old friend.

Cleveland, O.

We unto him who is inspired by his prejudices, for he shall walk in darkness and the shadow of unrest shall fall upon him.

THE DAWNING LIGHT.

A POEM DESCRIPTIVE OF THE BIRTHPLACE OF SPIRITUALISM.

BY CORA VAN DE MARK.

What scene is this, from brush of artist-seer? To say the least, the picture seemeth queer. A rural home of unpretending mien; The "oaken bucket" and the orchard green; The blacksmith's shop that tells of daily care—All these are simple; but behold that light Which fills the house, and greets our wondering sight! What means the chain of angels winding down As if with some rare gift that home to crown? We gaze transfixed. But hark! the angels sing; "Peace on the earth, good will to men we bring; Glad tidings from the blissful shores above, Of joy and peace and hope to all we love." Ah, now we read the artist's theme aright: "The dawn of Truth, the harbinger of Light."

From the hearts of struggling millions,
Weary with life's toil and care,
Hastening toward the great To-morrow,
Rose to Heaven the ceaseless prayer:
"Tell us—our loved ones there?"

Is this life, with all its anguish,
All its discipline and tears—
But an index to the future?
Answer! if there's One who hears,
Banish these wild doubts and fears."

As the light of day approaching,
Paints its promise on the sky,
So celestial bands of Heaven,
Freighted with their glad reply,
Come to check the mourner's sigh.

As the laborer, sad and weary,
Hails with joy the distant light
That is shining from the cottage
Where the loved ones wait his sight,
And there's shelter for the night—

So each child of sin and sorrow,
Hailed the light by spirits given
In that first, fair, rap of promise;
And the chains of death were riven
By the angel-hosts of heaven.

For they turned our hope to knowledge
Of the land beyond the grave;
Death became a welcome pilot
That all shattered barks could save,
Steering clear of rock and wave;

But when mortals heard the tidings,
Which the angels first unfurled,
Through the children of that cottage,
Scorn and calumny were hurled
Round them, by a doubting world.

As the meek and lowly Jesus
Suffered for the truths he taught,
So the work of all reformers
Through self-sacrifice is wrought,
With the deepest sorrow fraught.

But the spirit-hosts grow stronger,
And their power is felt to-day,
Working like the silent heaven,
See old dogmas, trembling, sway!
Like the dew, they'll pass away.

"Come up higher," sing the angels,
There is life and hope for all;
Seek the truth that brings you freedom.
Anxious pilgrims hear their call,
Doubt and prejudice must fall.

Yes, the angels still are rapping,
Louder, stronger than of yore,
While their song of triumph swelling
Echoes back from shore to shore,
"We shall live forevermore."

Rochester, N. Y.

Meeting of Spiritualists—A Laudable Course.

At a meeting of the Progressive Spiritualists of Hammon, called to take action on the so-called Spiritualists' Convention at Chicago, the following letter from Mrs. J. M. Peebles, who was unable to be in attendance, was read, and enthusiastically received, and ordered to be printed:—

SUNDAY MORNING, Oct. 26th, '73.

BRO. PARKHURST:—I sincerely regret my inability to meet with you and the few earnest souls who will convene in Union Hall to-day as requested. My whole soul utters an emphatic protest against the action of the "American Association of Spiritualists," at its late session in Chicago, as characterized by its wide departure from the central idea of Spiritualism, in its endorsing of and placing in power a faction whose practical teachings are eminently destructive to social order, purity of life, and consequent growth in spirituality, as demonstrated by the disgusting "confessions" of some of its enthusiastic supporters.

I am rejoiced to know that the true friends of Spiritualism throughout the country realize the importance of protesting against such representation as the records of that Convention have given to the world. Be assured of my hearty sympathy and concurrence in an uncompromising opposition to every form of impurity in all relations of life.

The term "social freedom" is one no longer of doubtful meaning. The immoral tendencies of its principles are now patent to all, and call for no discussion or explanation, having been unmistakably defined by their zealous projectors, as giving the freest license to untamed desire—as encouraging unrestrained indulgence of lustful passion, thus prostituting one of the holiest functions of our being, which should ever be held sacred to the pure purposes of parentage.

A great work is before all true Spiritualists who would press on to a more perfect unfoldment in purity, love and wisdom. Good angels will help us, if we stand firm on the side of virtue, against vice, and unceasingly toil for the upbuilding of truth and righteousness through all our words and deeds. While condemning the pernicious doctrines of "sexual freedom," or in other words "promiscuity," I have only feelings of pity and commiseration for its deluded followers.

May the good Father of us all, give you strength and wisdom to know and to do the right.

Fraternally,

MRS. J. M. PEEBLES.

A committee was appointed to present resolutions, and at the meeting on Sunday morning last, the following resolutions were reported and unanimously adopted, and ordered to be printed, that it be publicly known where they stand on the social question:

WHEREAS, The recent "National Convention of Spiritualists," that assembled at Chicago, claim, by their resolutions, to reflect the views of the Spiritualists of America, much of which we consider pernicious in the extreme; and if carried out, would entirely subvert civilization and plunge men and women into the lowest depth of degradation—for instance, the sentiments embodied in the following resolution:

"That the community has no more right to enact laws impairing the Sexual liberty of the individual, than it has to make laws impairing the Physical, Intellectual, or Moral liberty of the individual."

We consider that the practical application of this resolution is destroying all of the holiest affections of the human soul. It would leave the child without the guardianship of parent, and without that affection which warms and develops the "love-element" of its being; it would destroy family relations, leaving each husband and wife to follow such temporary fancy as may from time to time present itself. The sacred name of "home," with all its hallowed relations, would henceforth be a misnomer, and the human race would be converted into one vast tribe of wandering Ishmaelites.

AND WHEREAS, A minority of those present dissented from the action of said Convention, deeming it necessary for the good of true Spiritualism, to depart from any further alliance with the American Association of Spiritualists, now known as the Universal Association of Spiritualists, and having called upon each and all of such societies to officially forward their endorsement of their action, and their protest against further alliance with the Universal Association of Spiritualists' to the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT, with their opinions; also as to the time and place of holding a National Convention in the interest of true Spiritualism. Therefore, be it

Resolved, That the Association of Progressive Spiritualists of Hammon, heartily approve of the action of the minority, who protested against the proceedings of the American Association of Spiritualists, and withdrew therefrom.

Resolved, That the action of that Convention does not reflect the views of the Spiritualists of this nation, as appears from the general uprising of its believers throughout the whole country in opposition to its proceedings.

Resolved, That this Association will co-operate with a National Convention, whose object shall be to promote pure and true Spiritualism, and who will respectfully refer all side issues and hobbies to a more appropriate place for their agitation and promulgation.

Resolved, That there can not hereafter be neutral ground in our cause; that there are distinct lines drawn between morality and immorality; that the world demands an answer from us as to our position, and if we fly our colors at the mast-head, God and his good angels will protect us and lead us up into that higher nature which approximates to divinity.

M. PARKHURST, Pres.

L. L. PLATT, Sec'y.

The Child.

Already some of the best minds of this age are beginning to understand that every child, instead of having been born a being totally depraved—a little devil incarnate, is rather a "repository of infinite possibilities," that instead of being beaten by the rod, to subdue the supposed natural devilish tendencies of its nature, it needs only to have its innate God-given powers wisely directed and harmoniously developed, in order to make it an ornament and a blessing to society, and a fountain of never failing happiness to itself.

Dr. Darwin has, by a course of scientific investigation, fully demonstrated the truth of the progressive or development theory which Mr. Darwin intuitively saw and presented to the world some years ago. And many minds that could not accept it from Mr. Darwin's standpoint, are perceiving its truth in the carefully written and closely scrutinizing work of Dr. Darwin. It is also a fact worthy of note, that the opponents of this doctrine have not yet presented a single argument, but only ridicule against it. Doubtless, if they only had the power that "old theology" once possessed, Darwin and Darwin would long since have been summoned to some ecclesiastical council, imprisoned, compelled to recant, as did Galileo of old, and would now be repeating the penitential psalms as a punishment for using the God-given right of every child to think for itself.

Let mankind once perceive the truth of this doctrine of development, and a new era will dawn upon earth. Men will seek to improve their own race, as they now do their horses and cattle. They will begin to study, understand and obey nature's laws in the procreation and education of the child.

We can see that the day will yet come when it will be said of every child, that "Unto us a child is born; unto us a son or daughter is given; and shall be called wonderful counselor, Prince of Peace." "Wonderful indeed is the child, wonderful in its mechanism—a microcosm of the universe, dormant in its rosy slumbers, as if the beautiful angels had borne it tenderly from the inner spheres through ivory gates of life, and laid it asleep upon a human heart. Every house has its little child, yet the revelation is always new, always primeval, always Eden-like. Indeed, every married pair should be Eden-dwellers, lying asleep in fresh, beautiful bowers, canopied by the wings of angels and arch-angels, soothed by lulling waters and sweet birds, with a clear heavenly note falling now and then upon the ear, and we know it comes adown the celestial heights."

"Counselor of wondrous wisdom is the child to the truth loving parent, willing to sit at the feet of this living oracle, taught of God, and who has not as yet forgotten the celestial arcanæ. Blessed indeed is that child whose mother brought it forth under harmonious conditions. Very harmonious will such child be—a "Prince of Peace."

"Nature asserts herself without let or hindrance in the child; she is broad and significant, and says, 'My way is thus and thus, but I have planted deep in the heart of the child beautiful germs, which will spring up and bear lovely fruitage, unless you in your ignorance mar and hinder the growth of these seeds which I plant in all hearts.'"

"The strong passions of the child, when rightly directed, are so many elements of power, which will send him forth a sturdy champion for all that is noblest and best—a clear-sighted Hampden, a democratic Cromwell or an inspired Milton. These forces, rightly directed, are the levers to remove mountains of error and prejudice, and evil and oppression in the world."

May we not hope that now, when mankind are beginning to see the truth of the doctrine of progression, to see that to-day the race stands on a far higher plane than did the "first parents," to see that we are not a fallen race descended from an originally perfect pair, specially created, but that the highest types of civilization are the result of progressive development and culture—may we not, I say, hope that there is about to dawn a yet higher, because a more natural, and consequently wiser, era. Yes! we are looking longingly, yet confidently for the time when the children of peace, independence, truth and harmony, shall go forth earth's compass round; and their high priesthood shall make earth all hallowed ground.

Immodest words admit of no defense,
Since want of decency is want of sense.

Why Don't they Do so Now.

A Humorous Poem.

BY W. H. WILKINS.

When I was a little youngster,
And went to church in style,
I'd watch the grave-faced minister,
As he passed up the aisle.

He would walk into the pulpit,
A calm look on his brow,
And close his eyes in meekness,
And in all due reverence bow.

He'd pray for us "poor sinners"—
Of the paths that we must lead,
Of the way to get to heaven,
And the counsel we should need.

He'd describe the home of angels,
Which we often have been told
Is a city of the righteous,
With its streets all paved in gold.

And Hell was not forgotten,
In those dark days of our sires—
He'd portray to us its demons,
And its seething, roaring fires;

And its multitude of Devils,
With their fiery tongues like darts,
Was a tale that made us shudder,
And strike terror to our hearts.

Then they'd groan and yell and scream,
And kick up a general row,
They'd rend their hair in fragments then,
"Why don't they do so now?"

"At last, those 'poor sinners,'
All at once would lose their strength;
They'd topple over backwards,
And stretch out at full length.

There was the true religion,
And the only one to save,
We must accept its teachings,
Or lie—forever in the grave!

But thanks, for this age of reason,
Where progression takes the stand,
And our beautiful Philosophy,
Is spread throughout the land.

Those creeds and ancient dogmas,
Will soon be cast aside,
While the glorious light of truth,
Unfurls its banner wide!

The Orthodox are toppling,
And the ruin soon will fall,
While many wake to reason,
'Neath the crumbling of its wall.

They say they will expose us,
And tread us 'neath their feet—
Why don't they go about it?
We'll give up when we're beat.

We are ready for the contest,
And will meet them in the fight,
We'll give to them the victory,
Or triumph in the right.

Now, why don't they expose us?
And not kick up such a "row,"
If they can do so ever,
"Why don't they do so now?"

Felchville, Vermont.

God in the Constitution.

The orthodox are not united in the project to engraft the name of God in the Constitution. At the recent session of the Central Baptist Association, in Blair county, Pennsylvania, the following resolutions were unanimously adopted:

WHEREAS, Systematic and persistent efforts are being made to insert in the Constitution of the United States a declaration of belief in the existence of God.

Resolved, That, as Baptists, we are opposed to any declaration of Christian doctrine on the part of the organic law, or otherwise, believing the testimony of our Savior who declares, "My Kingdom is not of this world."

Resolved, That in our judgment, no benefit to religion itself, could possibly result from such change if effected.

Resolved, That Christianity has ever won its noblest triumphs, while free from State control and acknowledgment; and that its days of deepest gloom have been those while living under the patronage of civil government.

Composition by a little boy—subject: "The Horse." "The horse is a very useful animal, it has four legs—one on each corner."

Unkind personalities and falsehoods are always out of order, and discreditable to any one.

Voices from the People.

LEON, IOWA.—A. E. Hall writes.—The Journal is considered indispensable in our family. We don't think any other paper can take its place.

Thanks, dear friend, we do our best to give light as we receive it from our angelic friends.

WORTH, MICH.—J. Waterman writes.—I am very much pleased with the course you have taken in the Woodhull affair.

ALLEMAN, PENN.—Wm. Scott writes.—I am glad the Woodhull leech has released its hold on Spiritualism.

PROSPECT HILL, WIS.—J. Boyd writes.—I am pleased with the bold stand you make for the right. Hope all true Spiritualists will sustain you.

ORION, WIS.—Eliza J. Smith writes.—Bro. Jones, you are the right man in the right place. How thankful I am that you defended the cause of purity.

MATAGORDA, TEXAS.—John W. Hill writes.—I like the way you handle Woodhullism. It will increase the circulation of your paper in this section of the country.

EL MONTE, CAL.—John Cleminson writes.—I admire very much your fearless independence in contending for the right against the Woodhull corruption and abomination.

DIXON, CAL.—E. B. Palmer writes.—I send you three dollars for the JOURNAL which soon runs out. I don't know what I would do without the JOURNAL. I take seven or eight different papers, but none of them do I esteem half as much as yours.

UTICA, N. Y.—G. Ralph writes.—I do thank you for the stand you have taken in the Woodhull case. Long may you live to wield your pen for truth and right. I assure you the JOURNAL is more thought of than ever before; it is the living paper of the day.

NEWMAN, GA.—Dr. O. J. Register writes.—I like the reasonable and common sense view the JOURNAL takes of things. We need a great reformation generally, and your paper is doing its work nobly. May its influence expand till all Christendom and nations feel the genial effects of its intellectual and spiritual power.

WOODBURN, OR.—E. C. Cooley writes.—We love truth, humanity, nature, science and Spiritualism; but we do not like such teachings as the Hullahites try to thrust upon us.

SYLVESTER, WIS.—C. L. Morgan writes.—The course you have taken with regard to the "New Departure" from old decency and morality, should entitle you to the esteem and gratitude of all lovers of purity and virtue.

EAST PORTLAND, OREGON.—A. H. Buckman writes.—I approve your course in opposing all forms of evil. Spiritualism is surely gaining strength on this coast. At the various grove meetings held the past summer and fall, much interest has been manifested and lasting impressions made. We have mediums of almost every phase, representing its glorious principles.

MONTICELLO, IOWA.—T. S. Hubbard writes.—I read the Christian Union, a very excellent paper (but conversative) on the Evangelical Alliance; it gives us only one side, the rose colored, but that article by John Weiss in your last paper is not rose colored. People should subscribe for the JOURNAL, because it is not conversative, but prints just such speeches as those of Mr. Weiss.

PAINESVILLE, OHIO.—Moses Morrell writes.—Your paper must be sustained. There is a little band here that have never bowed the knee to Moses-Woodhullism. We mean to keep the old flag flying at the mast-head of a higher standard of morality instead of a lower one. Men and women should be made better instead of succumbing to animal passions or free lust.

ROCHELLE, ILL.—Helen M. Comstock writes.—I thank you for directing me to Mrs. DeWitt on the corner of Madison and Curtis streets. I went to her feeling that life is wearisome and its burdens grievous. But her very presence seemed to envelope me in a mantle of rest, and I went forth feeling strong enough to brave anything that life might bring. She gave me hope and cheer, and described the loved ones in spirit-life. I think she is the best clairvoyant that I ever met.

GORHAM, OHIO.—R. Sweetland writes.—I gladly send a remittance to help sustain the good old JOURNAL in the glorious truths which it advocates, especially its opposition to the insidious approaches of the Woodhull doctrine. I hold that the union of two pure souls constitute the only true marriage, and that should be held sacred by all Spiritualists. Spiritualism, to me, is a glorious principle, every attribute of which is pure and holy.

LOS ANGELOS, CAL.—Dr. Franklin writes.—I am much pleased with your firm stand against Woodhull, free-love, promiscuity, and the Devil knows what next. You are right—go on. When Moses gets that old rotten "Hull" of his thoroughly ventilated and cleansed, he will sail under the banner of "Charity and true Progression," and without those colors nailed to the masthead of his craft, he will go down to eternal infamy and degradation.

MILWAUKEE, WIS.—Mrs. T. H. Judd writes.—I have just returned from the southern part of Ohio, a little town called Salem, where I have been visiting some of the best people I ever met, and Spiritualists at that, a family by the name of Davis, and while there I picked up one of your journals, wherein you distinctly say that with the Woodhullites, you and all true Spiritualists have no affinity. I have never taken any of the so-called Spiritual papers, but I like the stamp of your journal and enclose three dollars for it.

HAVERHILL, MASS.—Wm. Heyder writes.—On looking the RELIGIO-PHILOSOPHICAL JOURNAL over, I can not help saying, "God bless you!" for coming out in so plain and outspoken language against Victoria C. Woodhull or Free Lustism, and all those who were in favor of it. It is astonishing how the Woodhullites tried to elevate such demoralizing theories and practices under the cloak of "Woman Suffrage" and that heaven-born child "Spiritualism!" Every society and association of Spiritualists should scrutinize well a speaker, before employing him or her, to know which side they are leaning to, for Spiritualism, according to my humble understanding teaches purity in thought and action, and not promiscuity and soul-corrupting practices.

UTICA, N. Y.—George Ralph writes.—I notice in the BANNER OF LIGHT of the 4th inst, a brief notice of the Eddy brothers' seances, in which, though confidence is expressed in the genuineness of some of the manifestations, there is an intimation that others are bogus; and this unfavorable statement appears to be founded on reports of those who are considering equally reliable witnesses. Now I wish to say to you, and through your columns to the public, that at a recent visit of ten days, in company with others of your subscribers, to the Eddys, convinced me that there can be no possible truth in the allegations of the witnesses referred to. They are genuine mediums in every sense.

ST. LOUIS, MO.—Isaac Cook writes.—Here is our protest and declaration of rights as a Spiritualist for over twenty years, on this social question of free-love as advocated by Mrs. Woodhull, Claffin and others. We are so thoroughly convinced that the time has come, equally reliable witnesses, to come forward and really a duty for all claiming to be Spiritualists, to define their position emphatically on this question, that we take this opportunity to publicly declare our views and sentiment upon the same. I can not endorse the action of the convention at Chicago on this subject, nor do we in any way accept the doctrine of free-love as there advocated as belonging to, or being any part of, true Spiritualism.

DIXON, CAL.—E. B. Palmer writes.—It may not be amiss for me to tell you what the angels have done and are doing for us away out here in California. We have been having Spiritual manifestations for nearly a year, and have held seances on a week and at times oftener. We have two good speaking and healing mediums, and we have been blessed with a good many communications from dear friends over the river. Mrs. Bell A. Chamberlain has been with us the last week and baptized us anew in the faith. Mrs. Chamberlain is one of the best trance speakers I have ever met. She delivered three very brilliant lectures to us here in Dixon to well filled houses; also held a public seance.

FRANKLIN, PENN.—Thomas Cook writes.—After industriously "sifting" my way to the East, I have succeeded in "striking it," but that is all the good it will do me, for I have no use for that wonderful production of this old region even if I had a flowing well of it. Indeed, the best of wells are of little profit to their owners, for the crude oil is worth, I am told, but about fifty cents to the barrel. Hence I shall hardly stop in these regions to bore for oil, but shall go on eastward, hating out, rather than boring, the way for the coming of the "Twelve Teachers of Philosophy" and the setting up of the Kingdom of Heaven on earth; the most natural, simple spiritual order of society that men or angels can conceive of.—the Golden Age of Isaiah, the Kingdom of Heaven of Jesus, and Harmonial Era of A. J. Davis. Since I left Chicago I have delivered some forty or fifty lectures, and still I feel as though I had but just opened the campaign of '73; for on reaching Boston I feel that my guides will turn my face southward to New Orleans. Let all know that I travel and speak as a medium; and continue to address me without regard to price, care of A. F. Page, Berlin Heights, Ohio.

HAVERHILL, MASS.—S. A. R. Heyder writes.—When it can be made plain to me, that promiscuity, the breaking up of family ties and the enlargement of houses of prostitution will reform mankind, then I can see the beauty in Woodhullism, and not until then. To me it is the most heartless, cruel, demoralizing kind of prostitution. I believe promiscuity vitiates the finer sensibilities of the human soul, and as the frost nips or blights the flower, brings discord and inharmonious into the once pleasant home. How many homes already have felt the blight, the curse, of these demoralizing teachings! How many have wept at the fall of their loved ones, as some oily tongued viper in the form of man or woman, have entered their pleasant homes and taught this pernicious promiscuity. Brother Jones, you certainly deserve the admiration and support of all the good and pure, among the Spiritualists, for the noble stand you have taken from the very first against Free Lustism. I feel the white robes angels will daily bless you. I say, God bless you! I hope to be enabled soon, to be in the field again, giving myself as a mouth-piece to angels of the higher life.

Common Sense Theology
OR,
Naked Truths
IN
Rough-Shod Rhyme
ABOUT
HUMAN NATURE,
HUMAN LIFE AND
HUMAN DESTINY.
BY
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30 years a practical Phrenologist.

This poetical work takes right hold of the practical, vital energy of optimism and life and the principles which underlie them—answers them in accordance with the laws of matter and mind so as to satisfy the innate intuitions of the human soul. The author being a phrenologist writes from a phrenological stand point, as it were, gets into the human skull and looks out every way from the truth of things, and asks in all sincerity: Who made God and what of his government? What is good and what is evil? What about Jesus and the new birth? What about the Devil and his home, Heaven and Hell, Death and the Judgment? What about the Fall, the Atonement and the Resurrection? What about Prayer, Special Providence and Human Accountability, Fate and Free Will, Good Heads, Bad Heads, Shams? What constitutes true Marhood, Marriage, Motherhood, Fatherhood, Wisdom and Knowledge, Experience, Happiness? Why such differences among men, etc., etc., with any number of criticisms upon the church and its customs. It is logical and spicy from beginning to end. The *Commonwealth*, a Boston paper, says: "Our phrenological friend has crystallized his inspirations in such a manner that they will outlive Pope's Dunciad or Emmon's Freedomland."

The *Golden Age* says, "Mr. Hamilton is a phrenologist, a rationalist, an optimist, and life and the principles which underlie them—answers them in accordance with the laws of matter and mind so as to satisfy the innate intuitions of the human soul. The author being a phrenologist writes from a phrenological stand point, as it were, gets into the human skull and looks out every way from the truth of things, and asks in all sincerity: Who made God and what of his government? What is good and what is evil? What about Jesus and the new birth? What about the Devil and his home, Heaven and Hell, Death and the Judgment? What about the Fall, the Atonement and the Resurrection? What about Prayer, Special Providence and Human Accountability, Fate and Free Will, Good Heads, Bad Heads, Shams? What constitutes true Marhood, Marriage, Motherhood, Fatherhood, Wisdom and Knowledge, Experience, Happiness? Why such differences among men, etc., etc., with any number of criticisms upon the church and its customs. It is logical and spicy from beginning to end. The *Commonwealth*, a Boston paper, says: "Our phrenological friend has crystallized his inspirations in such a manner that they will outlive Pope's Dunciad or Emmon's Freedomland."

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A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson the healing ointment, 148 Fourth avenue, Chicago, as my last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back all around that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents as desired.

Springfield, Mo. M. K. SMITH.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative never fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald.


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NATURE'S HAIR RESTORATIVE

"Ring out the Old, Ring in the New."

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Contains no LAC SULPHUR, no SUGAR or LEAD, no LITHARGE, no NITRATE of SILVER—is not a health nor hair DESTRUCTIVE.

Articles called by its name are dyes, and it is well known that they destroy, not restore, the hair.

This is the FIRST and ONLY real restorative ever discovered.

It is as clear as crystal, pure as amber—a delicious wash, having, however, a slight odor of its perfume.

It keeps the hair fresh, moist, soft, tractile.

It restores gray hair to its original color by the simple process of new growth.

Use straight along, and at SEVENTY you will have the hair you wear at SEVENTEEN or TWENTY—SEVEN, as its habitual use is a certain preventive of falling out, baldness and gray hair.

It relieves, and removes all tendency to headaches which have like cause.

Infinitesimal animalcules, discoverable only with powerful microscope, infest the roots of the human hair and scalp when neglected and unhealthy. The Restorative cleanses them perfect bane, selected from Nature's store-rooms, which ingested the Patientess has the sole right to use. It destroys these, removes all impurities, fruitifies and fertilizes the scalp—treating only causes

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Send two three cent stamps to PROCTOR BROTHERS and for a "Treatise on the Human Hair." The information it contains is worth \$500 to any person.

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Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Mt. Vernon, Illinois.

This beautiful place in the south-east corner of the State, is the county town for Jefferson county, and is situated in the centre of a fine agricultural district, and contains some two thousand inhabitants. We spoke in Mount Vernon, Saturday and Sunday, Aug. 16th and 17th, 1873, to as many people as could cram into the Baptist church.

Men and women came from afar to hear us, and all were well pleased, and we feel that our work in Mt. Vernon was a work whose fruit will be gathered in after years.

Below we present our readers with what "The Sucker State"—(a weekly published at Mt. Vernon, Ill.) of Saturday, Aug. 23d, 1873, says of us and our work at Mt. Vernon, and when you have read it, dear readers, please contrast it with what L. S. says of our work at Salem, O., in "The Salem Republican."

Besides what these papers say of us, we are in receipt of letters from friends in Salem, O., and Mt. Vernon, Ill., speaking of the good results of our labor there, and asking us to return at an early date, and with which we shall comply in good time. Finally, dear friends, we are working night and day, working as man never worked before for our cause,—let humanity be patient; wait a little, and we will soon be with you again.

God is good, humanity just, and all will be rewarded.

WHAT THE PEOPLE SAY.

Notices were published in this paper, and bills were circulated extensively in our city, informing our people that E. V. Wilson, Esq., a noted lecturer on the subject of Spiritualism, would deliver a series of lectures or sermons, at the Baptist church in this place, last week. Saturday night the first lecture was delivered to a crowded house, and so far as we can learn, excited not only a great deal of comment, but elicited the attention of many of our best citizens as to the arguments advanced by the speaker.

On Sunday morning the lecture was drawn rather milder, but still having a tendency to cry down the orthodox faith, and attempting to show the superiority of Spiritualism as a practical religion over all orthodox denominations.

On Sunday afternoon the time for the lecture was principally taken up by the speaker, in exhibiting some of the phenomena of Spiritualism, of which we shall have to say hereafter.

On Sunday evening, the text of the speaker was taken from Genesis, and embodied the fall of man—his subject being, "Good and Evil." The queries that he put were rather startling to many who were not theologians. The manner in which he handled the text showed that he was a man of a keen and searching mind to say the least. The question as to which is entitled to the credit of making man God-like in knowledge, is one that has been the subject of many bitter discussions and lengthy essays for ages past.

Mr. Wilson claims to be a clairvoyant—possessing the gift usually known as second sight. He gave many tests in the way of reading character, narrating incidents in past history of persons in the audience, and describing what he claimed to be spirits of deceased persons present. His readings of character are highly commended, and we are informed by good substantial citizens that he narrated incidents in past history, and gave descriptions, that he could not possibly have had any knowledge of, and that no one here or in the audience was cognizant of, except themselves. Many were astonished at his readings and descriptions, believing firmly that he was assisted by supernatural agents, while others do not hesitate to pronounce the whole thing the merest trash.

However it all may be, these lectures have created a greater sensation than Mt. Vernon has known for many years.

It being the first course of lectures on that subject ever delivered here, it seemed to create an intense interest and curiosity among our people to see, hear and learn what it amounted to. Many people from a distance of as much as eighteen to twenty miles, were in attendance during the whole time, camping out near town, and eagerly listening to the lectures. On each occasion, the church was filled to overflowing, and on Sunday night, especially, it was a perfect "jam," hundreds, as estimated, going away, unable to gain admittance. In point of numbers to hear, it can not be gainsaid that the lectures were a decided success.

Mr. Wilson is quite a large, portly looking man, some fifty-five years of age, very intelligent looking, and possessing keen, searching eyes, that bespeak the fire of youth rather than age. He is exceedingly positive in his statements, and is a deep and searching reasoner. All unite in saying that he is undoubtedly a gentleman of superior education and intellect.

There is no use in disguising the fact, that this comparatively new religion numbers thousands of the best citizens of the Union, among whom may be found the highest order of intellect. In our own city, we presume it would astonish our orthodox friends that so great a number of all classes who to know believers in this faith. In various parts of the county, they are in strong portions bearing in their ranks some of our force, number and most respectable farmers.

The Baptist Church Directors kindly gave them the use of their rooms, which otherwise would have been closed, and among all classes of Religiousists, are not afraid of being soiled by investigation of the liberal and a universal commendation have shown. Among truly generous spirits in religious matters, Spiritualists and liberals friends who will be they have made scores of new ways.

Mr. Wilson left on the Monday evening train for Chicago, he being in that city, quite a large publishing house, and one of the editors of the Religio-Philosophical Journal.—[Sucker State]

Killed by a Horse.

The Leavenworth Commonwealth, of October 15th, tells us that "Mr. O. C. Nichols," who lived near Topeka, was killed by his horse last Sunday. He was in the act of saddling the horse to ride to church.

The Freeman, a live, independent monthly, published by Burke and Street, at Leavenworth, Kansas, comments on the above misfortune as follows:

"With all the respect becoming a finite creature in the presence of the Infinite, we stand up solemnly in our place in the sanctum of the THE FREEMAN, and with as much reverential awe as ever possessed the soul of old Eli in the sanctum sanctorum of the Temple, we congratulate God that this man was saddling his horse to go to church, and not go a-fishing. As the case now stands, the man was killed by the horse, and nobody else is responsible, but if it had been the intention of Mr. Nichols to go a-pleasure riding, and thus break the Sabbath, his killing would have been clearly a dispensation of Providence, and every pulpit in the neighborhood would have indicted God Almighty for another murder. Again we say, without irreverence, we congratulate God; the circumstances are highly favorable for him, but they are unfortunate for the horse.

J. M. PEEBLES is engaged to lecture in Music Hall, Boston, Sunday afternoon, Dec. 7th. He will accept calls to lecture two or three week evenings during the first week in December, within reasonable distance from Boston, upon "What I Saw in the Orient," or upon "Spiritualism in this and Foreign Countries." His time is now all engaged Sundays except February. His permanent address is Hammon, N. J.

Mrs. C. A. DELAFOLIE is located at Fort Lee, N. J.

Mrs. PRISCILLA D. BRADBURY, trance speaker, has changed her residence from Augusta to Bangor, Me.

Mrs. EMMA L. M. PAUL, of Stowe, Vt., has just closed a course of lectures of six months, speaking three-fourths of the time there, and one-fourth in Canaan, Vt.

A. A. WHEELLOCK has just returned to Worcester from a traveling tour of three months, most of which time was occupied lecturing in Vermont.

P. C. MILLS, of North Waterboro, Me., will answer calls to lecture in New England during the ensuing winter.

The Joliet convention will be held Nov. 28th, 29th and 30th. E. V. Wilson and Mrs. Parry are the speakers engaged.

BROTHER J. L. POTTER, of Minnesota, has our thanks for business favors.

DR. K. P. KIDDER, author of Kidder's Secrets of Beekeeping, is now in the West, and favored us with a call this week.

An Old Man Cured of a Troublesome Disease.

Mrs. A. H. ROBINSON, DEAR SISTER:—I sent to you for a prescription to relieve me of a bad bronchial cough and shortness of breath, on or about the 25th of September last, which came to hand in due time, and I am glad to say it relieved me beyond my expectation. My cough is gone, and my shortness of breath greatly relieved, and I can now go all over my farm, a task I had not been able to do for two years. All I lack of being well, I have had a pain in both of my arms, just above my elbows for four months. I send you another lock of my hair. If you think best, you can tell me what to do. I send you the balance I owe you, but I have not the dollar, as you know farmer's dollars roll around slowly. If you forward me another prescription, I will send you all. Yours with respect,

WILLIS BANKS.

Cherokee, Kan., Oct. 25th, 1873.

I, this day, send you a remedy for the pains in your arms. Apply according to directions and you will soon be free from the pains.

A. H. R.

Married.

At the residence of Mr. and Mrs. Whitmore, parents of the bride, in the city of Chicago, Hon. S. S. Jones, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, assisted by Rev. A. J. Fishback, officiating—SAMUEL S. MATZLER, Esq., merchant, of Holden, Mo., and Mrs. EMMA E. WHITMORE.

Of the many pleasant weddings at which we have officiated, never have we witnessed a more genteel and happy wedding-party. Mr. MATZLER is a fine specimen of true manhood, and his wife is a lady of culture and true refinement, seldom met with. May a brilliant future be theirs, and may good angels ever prompt them to follow the paths that lead to felicity and connubial bliss.

Passed to Spirit Life.

[Notice for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

THOMAS J. GARNER, of Grand Rapids, Mich., passed through the gates which the angels left ajar, on the 29th of September, aged 47 years and 8 months. He left a wife and three children—but not without the knowledge of his bright future as demonstrated by the communion so often enjoyed by them with those released from earth and its trials. Bro. Garner, for many years, has been an active Spiritualist and done much for the advancement of our cause.

Great credit was due the Odd Fellows for their timely assistance, taking the body in charge and conducting the burial of their worthy Brother according to the usages of the order.

REV. CHAS. A. ANDRUS.

CATHERINE A. MILLER, of Clayton, Mich., crossed the silent river, June 30th, aged 45 years, 7 months and 13 days.

Sister MILLER was one of the pioneer Spiritualists in this part of the country; was in an early day developed as a clairvoyant and test medium. She was a genuine, true woman, esteemed by all who knew her.

REV. CHAS. A. ANDRUS.

At Mt. Vernon, Ill., on the 25th ult., Mrs. GABRIELA V. HITCOCK, wife of Henry Hitchcock, well-known author and editor, passed from this life. From the very threshold of maturity and usefulness here, she has been borne to the companionship of friends gone before and to the happiness of spirit-life, of which she had knowledge few are blessed with. She saw the spirit friends waiting for her and related what they said. But spirits were not strangers to her. During many years she was clairvoyant and held pleasant intercourse with dwellers of the regions of the blest. Mrs. H. was remarkable for goodness and intelligence, and having through much suffering gone from this world, the bereaved husband and child will miss the charming presence of one who never thought evil and never spoke unkindly. To the last moment she retained perfect consciousness, and with singular calmness looked forward to the inevitable change which would shut her out of the sight of dear ones; but assured by the truth; inspired by the knowledge of the certainty of a happy immortality; knowing she could return to guide and guard those she loves, she died few regrets, and no fear.

And, now, in the words of Whittier—"Another hand is knocking us."

I. W. H.

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A handsome 12mo volume, beautifully printed and bound in cloth, price \$1.50; postage free.

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FOOT FALLS On the Boundary of another World. Price, \$1.75. Postage, 25 cents.

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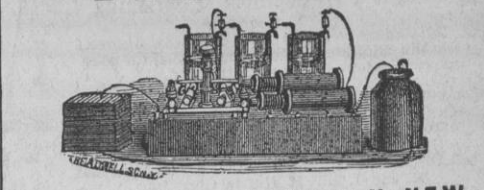
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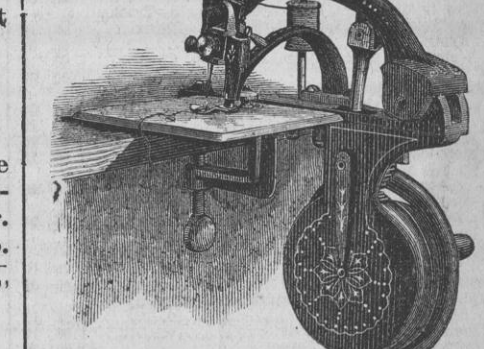
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